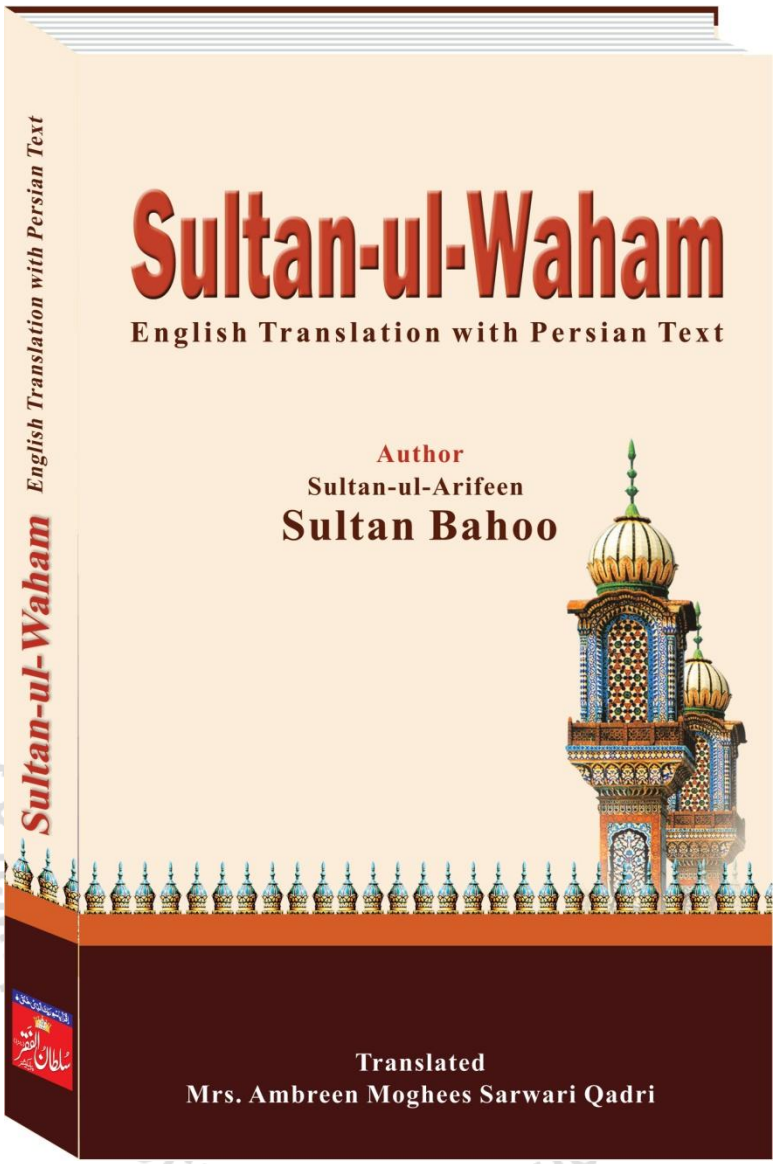
Sultan-ul-Waham
English Translation with Persian Text
Author
Sultan-ul-Arifeen
Sultan Bahoo
Translated
Mrs. Ambreen Moghees Sarwari Qadri
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Dedicated to my Murshid

Sultan-ul-Ashiqeen

Khadim Sultan-ul-Faqr Hazrat Sakhi
Sultan Mohammad Najib-ur-Rehman

Without his favour and kindness
I am nothing

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PREFACE

Sultan-ul-Waham is one of the rarest books of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo who is the most eminent Saint of Sub-continent. Sultan Bahoo has written 140 books out of which only 32 are available. The only manuscript of *Sultan-ul-Waham* was found from Jackobabad Sindh, Pakistan in 1977. The name of writer is not mentioned on it although the year of writing is mentioned as 1209 H. It also includes some other books by Sultan Bahoo i.e. *Majalisa-tul-Nabi, Mohabbat-ul-Asrar, Fazal-ul-Laqa, Ain-ul-Faqr, Deedar Bakhsh, Ain-ul-Arifeen* and a few books whose names are not clearly mentioned or are not confirmed.

Persian text of *Sultan-ul-Waham* was first of all printed and translated in Urdu by Faqeer Mir Mohammad in November 1998 and February 1999 respectively, from Asad Mehmood printing press Rawalpindi, Pakistan.

Then, in August 2012 Hafiz Hammad-ur-Rehman Sarwari Qadri translated it in Urdu under the banner of Tehreek Dawat-e-Faqr and Sultan-ul-Faqr publications. However he did not give the Persian text alongwith the translation in the first edition of his book.

Doctor Sultan Altaf Ali also translated *Sultan-ul-Waham* in Urdu and got it published from Bahoo publications in 2013. He has given the Persian text alongwith the translation.

The book in hand is the firstever English translation of *Sultan-ul-Waham*.

Since Faqeer Mir Mohammad worked on the Persian manuscript for the first time, he put a lot of hard work to deduce the correct script. He has corrected many words and their spellings. Sultan Altaf Ali corrected a few of the remaining mistakes, although he

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has made some such changes in the script which have changed the meanings of the original text. He has also added one or two lines from his own and left a few lines which could not be understood by him. I have tried my best to correct all the mistakes according to my capability and knowledge of Persian as well as the mystic way of Sultan Bahoo i.e. Faqr. This book also includes many Arabic references in the form of verses, hadiths, sayings and quotations. So the Arabic text also needed correction which is marvelously done by Hafiz Hammad-ur-Rehman Sarwari Qadri.

My elevated Murshid Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdus who is the descendant of Hazrat Sakhi Sultan Bahoo and the present Spiritual Leader of his Sarwari Qadri Order has started the great task of converting all the books of Sultan Bahoo in English to spread his teachings all over the world and conferred this prestigious opportunity upon me. *Sultan-ul-Waham* is a very special and unique book regarding its teachings and effects. Translating Sultan Bahoo's books has always been an honour for me but *Sultan-ul-Waham* is very close to my heart due to its most pleasant style and the secrets it reveals. Hazrat Sultan Bahoo has discussed very complicated mystic concepts in a very easy and convincing manner in this book. The keen readers of Sultan Bahoo's books who want to derive beneficence from his books feel their soul being blessed with his beneficence while reading them and this feeling is very strongly felt while reading this particular book. In this book Sultan Bahoo has discussed about the power of waham in detail, which is the least ever discussed topic in the world of mysticism.

What is waham? It is the term which includes the entire spirituality. In simple words it is the faculty of a pure human to talk to Allah about which Allah says in Quran:

۞ وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ ؕ اِنَّهٗ عَلِيٌّ حَكِيْمٌ (الشوریٰ۔51)

Meaning: And every man has not *(this)* faculty that Allah speaks to him directly except that by Revelation *(Wahi directly sent to the Prophets)* or from behind the veil or by sending some angel as a messenger to reveal with His permission what Allah may will. Surely He is The Most High, Most Wise. **(Ash-Shura-51)**

This verse states that all men do not have the faculty to talk to Allah but some of His special men do have it. Allah talks to them in three ways (1) Revelation (2) From behind the veil (3) By sending some angel as a messenger. The two ways of talking to Allah i.e. Revelation and sending of an angel have ended upon the last Prophet Mohammad but the third way is still continued through which Allah converses with His Friends and Saints and that is "from behind the veil". Here veil means their physical body behind which their soul is always talking to Allah.

It is not a hidden fact that soul is the real alive entity in the being of the humans and the physical body is just its cover. Just like an alive body is blessed with the five senses and other outward powers similarly an alive soul also has all the senses and powers, rather its senses and powers are much stronger than the physical body but are dormant due to the ignorance of humans towards the reality of their soul. An incident narrated in Quran about conversation of human souls with Allah clearly proves that soul can see, hear, think, analyze and talk as well. In Surah Al-A'raf Allah says that in eternity He asked the souls of all humans:

اَلَسْتُ بِرَبِّكُمْ

Meaning: Am I not your Rab *(Master and Sustainer)*?

All the souls replied, قَالُوْا بَلٰی meaning: They said, "Yes! You are!" i.e. the souls heard the words of Allah, analyzed them, thought about the answer and replied by speaking. It was the time when physical body was not created and all the senses and powers of soul were active. However, when this soul was concealed in the cover of material body and sent in the physical world, these powers got dormant and physical senses became active which were necessary to survive and interact in this world. These senses can give the knowledge and information about the physical world only, because they are created for it only. They cannot give knowledge about Allah who is The Hidden and is Transcendent. If anyone wants to recognize the Creator, he can do it only with the inward senses of the soul through which he saw, recognized and conversed with Allah in the eternity. When these senses are activated then the soul can directly talk to Allah and this conversation and connection between Allah and His perfect slave is called "waham" in mystic terminology and its plural is "auham". Allah guides His seeker through this conversation and connection and also grants him the Ilm-e-Laduni *(the inspirational knowledge)*. When the soul of the seeker is enlivened, it also gets connected with the souls of Saints and Prophets and can talk to them through waham and seek guidance from them. This spiritual communication with the eminent souls is called "Dawat" in mysticism and is also possible through waham. Hence, waham is the base of spiritual guidance, inspirational knowledge, spiritual meditation i.e. muraqbah and spiritual elevation. The Holy Prophet has referred to the power of waham in the following hadith:

۞ مَا مِنْ عَبْدٍ اِلَّا وَ سَيُكَلِّمُهٗ رَبُّهٗ لَيْسَ بَيْنَ الْعَبْدِ وَ الرَّبِّ تَرْجُمَانٌ وَ لَا وَاسِطَةٌ

(بخاری۔مسلم)

Meaning: Every Momin would converse with Allah and at that time, there would neither be any interpreter nor any intermediator

between Allah and His slave *(they would talk directly)*. **(Bukhari, Muslim)**

Hazrat Sultan Bahoo says:

- Prophet Moses *(Musa)* had to go to the Koh-e-Toor *(Mount Sinai)* to converse with Allah, but for a true follower of Prophet Mohammad, his own existence is Koh-e-Toor because he listens to the words of Allah inside his existence, Who is closer to him than his jugular vein. **(Kaleed-ul-Tauheed Kalan)**

However, the soul can never be enlivened and get the power of waham without the favour and beneficence of a Murshid Kamil[1] who has complete knowledge of waham and authority over the soul of the seeker. That is why, a Murshid Kamil is called the Sultan-ul-waham i.e. Sultan of waham. In fact, he is the source and fountain head of all the inspirations, inward guidance and spiritual knowledge that is conferred upon the seeker of Allah. Unless he takes the seeker spiritually to Alam-e-LaHoot *(the Divine World)* the seeker does not get the power of wham, as waham is related to LaHoot.

Hazrat Sultan Bahoo says:

- The possessor of Divine Presence gets waham from the realm of Oneness. As soon as the state of waham occurs, all his problems are solved immediately and every detail of his inner and outer self is unveiled upon him. **(Kaleed-ul-Tauheed Kalan)**

Shaikh Akbar Mohiyyuddin Ibn-e-Arabi writes in his book *Fusoos-ul-Hakam*:

- Waham refers to eternal meditation and engrossment in Allah which are the result of Divine Love.
- Auham makes marifat *(Gnosis)* far more firm and stronger than just contemplation. That is why, in the nature of humans,

[1] Perfect Spiritual Guide

the power of waham dominates intelligence because the intelligent person may reach the supreme level of intellect but he is never left without the sovereignty of waham. The things which are perceived by intellect, waham retells them in form and shape. Hence, in the perfect humans, waham is the Sultan and its kingdom is most powerful.

Waham is called the Sultan because initially it guides and leads the seeker and when it gets stronger, it rules the being of the seeker. Syed Abdul Karim bin Ibrahim Al-Jaili writes in his book Insan-e-Kamil:

- One should know that Allah made Noor *(Light)* of wham like a mirror for Himself and has called it the manifestation of His Divine Essence. There isn't any perceiving power in the world stronger than waham and neither is there any source of protection *(of heart and soul)* better than it. It encompasses each and everything of the world.
- Whoever is dominated by Sultan-ul-waham, converses with Him about the inward matters *(through waham)*.

Hazrat Sultan Bahoo further says about waham:

- The Faqeer[2] who approaches at the final level of Sultan-ul-waham of Faqr, gets infinite messages from the proximity of Allah through inspirations and revelations. He experiences hidden spiritual states and gets the Ilm-e-Laduni. **(Qurb-e-Deedar)**

My Murshid Sultan Mohammad Najib-ur-Rehman says about waham:

- In the terminology of Faqr, waham refers to the state of heart in which a seeker gets answer to all his questions from the court of Allah. In other words, waham means having conversation with Allah Almighty. **(Shmas-ul-Fuqara)**

[2] The mystic who travels the path of Faqr which is the path to closeness and vision of Allah.

- The process of revelations and descending of angels came to an end with the death of the last Prophet Mohammad. However, even today Allah converses with saints and mystics from behind a veil. This conversation is called Sair-e-auham and auham is nearest to the station of Divine Union. This is the station of Oneness and its centre is the heart *(of the true seeker)*. Through continuous zikr[3] and tasawur[4] of Ism-e-Allah Zaat[5], the Ism-e-Allah Zaat is engraved on the heart of the seeker and gives life to his soul. The heart is then strengthened by the Divine Love and the seeker receives eternal presence of the court of Allah. Then such pleasant moments come in the path of Faqr when the seeker stays engrossed in conversation with Allah all the time. At this point, an interesting and exhilarating discussion about the Divine Secrets starts between the lover *(seeker)* and the Beloved *(Allah)*. Here the faith of the true believer undergoes trials and tests and his courage, belief and trust upon Allah are judged. He is showered with Divine Lights of Self Disclosure. **(Shams-ul-Fuqara)**

It is hoped that these quotations and references must have clarified the concept of waham and would make it easy to understand the book.

A few critics of Sultan Bahoo's books say that there is repetition in his books. The readers who don't read his books keenly may also feel this but the keen and devoted readers know that whenever Sultan Bahoo repeats a particular point, he always adds a very fine new point in it which is related with the previous discussion as well as proceeds it. That subtle point is the gist of the topic under discussion. It must be noted and understood by the reader to derive the essence of the discussion.

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[3] Invocation
[4] Contemplation
[5] Personal Name of Allah which represents The Divine Essence and all Divine Attributes

I really appreciate the efforts of Mr. Ahsan Ali Sarwari Qadri who composed this book and checked the Arabic text included in it. I heartly thank Yasmin Khurshid Malik Sarwari Qadri who reviewed and improved this book by making corrections where needed. I would also like to thank Mr. Rashid Gulzar Sarwari Qadri who composed the Persian Text of *Sultan-ul-Waham*. May Allah bless them with His ultimate favour and make this book a source of guidance on the right path for its readers and seekers of Allah.

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March-2016
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SHORT BIOGRAPHY OF SULTAN-UL-ARIFEEN HAZRAT SAKHI SULTAN BAHOO

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo was born on Thursday, the 1st of Jamadi-us-Sani in 1039 H *(17 January, 1630 A.D)* at dawn, in the reign of Mughal Emperor Shah Jahan in Shorkot, District Jhang, Pakistan *(then India)*. He belonged to the "Awan" tribe of the progeny of Hazrat Ali Bin Abu Talib. Awans are Hazrat Ali's children from wives other than Hazrat Fatima Razi Allah Anha. Sultan Bahoo's father Bazayd Mohammad was a soldier by profession and a titleholder in Shah Jahan's army. His mother, Bibi Rasti was a Saintly woman. She was spiritually informed of Sultan Bahoo's grandeur and spiritual status before his birth and according to his status of Fana-Fi-Hoo *(annihilation in Hoo)* his name Bahoo *(One with Hoo هُو)* was revealed to her.

Sultan Bahoo says:

نام باھوؒ مادر باھُوؒ نہاد

زانکہ باھُوؒ دائمی با ھُو نہاد

Meaning: Bahoo's mother named him Bahoo because Bahoo has always remained with Hoo (هُو).

Hazrat Sakhi Sultan Bahoo was a Wali *(Saint, Friend of Allah)* by birth. He remained engrossed in heavenly experiences and doubtless spiritual triumphs from his early age. Sultan Bahoo gained his early mystic and spiritual education from his mother. A non Muslim would immediately recite Kalma and accept Islam if his eyes fell upon the Divine Face of Sultan Bahoo, such was the intensity of the Divine Theophanies radiating from him.

Sultan Bahoo states in his books, "I searched for a Murshid[6] for thirty years but in vain". It was because he already held such elevated levels of Faqr where access of anyone is extremely arduous. Sultan Bahoo relates one of his revelations in his books that one day, engrossed in Allah's Vision, he was wandering in the suburbs of Shorkot when Hazrat Ali Bin Abu Talib came and took him to the Holy Assembly of Prophet Mohammad where the four pious Caliphs, sacred Family *(Ahl-e-Bait)* of Prophet Mohammad and Hazrat Shaikh Abdul Qadir Jilani were also present. There, Sultan Bahoo took bayat[7] at the sacred hand of Prophet Mohammad who entrusted him to Hazrat Shaikh Abdul Qadir Jilani for further spiritual guidance. That is why Hazrat Sakhi Sultan Bahoo always refers Shaikh Abdul Qadir Jilani as his Murshid in his books. He says, "When Ghaus-ul-Azam Shaikh Abdul Qadir Jilani blessed me spiritually, I surpassed all the spiritual levels from eternal beginning till eternal end." Afterwards, following the orders of Shaikh Abdul Qadir Jilani, Sultan Bahoo took bayat at the hand of Shaikh Pir Abdul Rehman Jilani Dehlvi who entrusted the Divine Trust of Faqr to Hazrat Sakhi Sultan Bahoo in just a single meeting.

The splendour of Hazrat Sakhi Sultan Bahoo is beyond anyone's speculation. He is blessed with the extremities of Faqr and stationed at the status of Sultan-ul-Faqr V. He says, "The Holy Prophet has ordered me to guide everyone, Muslim or non Muslim, fortunate or unfortunate, alive or dead and he has entitled me as Mustafa Sani *(Mustafa The Second)* and Mujtaba Akhir Zamani *(Mujtaba of The Last Era)* with his pearl divulging tongue." **(Risala Roohi Sharif)**

The spiritual order of Hazrat Sakhi Sultan Bahoo is the Sarwari Qadri Order. The Qadri Order reaches Prophet Mohammad through

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[6] The Divine Spiritual Guide

[7] Oath of Allegiance-When a person becomes a disciple, he hands over himself to his Spiritual Guide in exchange of spiritual guidance after bayat. This in fact is a pact between Allah and His slave which eternally bonds the Murshid with his disciple.

Shaikh Abdul Qadir Jilani. There are two offshoots of Qadri Order, Zahidi Qadri and Sarwari Qadri. Hazrat Sakhi Sultan Bahoo considers only the Sarwari Qadri Order the proper and real Qadri Order. He says:

- Qadri Order has two off shoots, Zahidi Qadri and Sarwari Qadri. Sarwari Qadri Murshid has perfect command over Ism-e-Allah Zaat *(The Personal Name of Allah which represents The Divine Essence and all His Attributes)* that is why, when he blesses a seeker with The Divinity of Ism-e-Allah Zaat, he grants him an equal status of his own. Thus the seeker becomes so indifferent to all needs and completely resigned to Allah's Will that gold and soil become equal for him. On the contrary, the follower of Zahidi Qadri Order has to devote at least twelve years to very hard mystic struggles, then Shaikh Abdul Qadir Jilani helps him and elevates him to the status of majzoob[8] devotee, while the status of a Sarwari Qadri devotee is that of belovedness. **(Kaleed-ul-Tauheed Kalan)**

He describes the status of Sarwari Qadri Murshid and devotees in these words:

- What is the initial status of an accomplished Sarwari Qadri Murshid? It is that he elevates the seeker spiritually on the very first day, with his one glance and zikr *(invocation)* of Ism-e-Allah Zaat, to such heights that the seeker is completely drowned in the Divine Union and finds presence in the Holy Assembly of Prophet Mohammad. The Murshid who cannot do this, is not a proper Sarwari Qadri. **(Kaleed-ul-Tauheed)**

Hazrat Sakhi Sultan Bahoo himself holds this status. He says:

ہر کہ طالبِ حق بوَد من حاضرم　　ز ابتدا تا انتہا، یک دَم بُرم

طالب بیا! طالب بیا! طالب بیا!　　تا رسانم روزِ اوّل باخدا

[8] The devotee who cannot tolerate the effects of Divine Light and loses his senses

Meaning: For every true Seeker of Allah I render my guidance. I can take him from the initial stage of the spiritual journey to the final and supreme level in just a moment. Come to me! Come to me! Come to me O' seeker of Allah! I can take you to Allah on the very first day.

Hazrat Sakhi Sultan Bahoo could not avail the opportunity to receive formal worldly education because he was ever absorbed in the deep ocean of Divine Unity, even then he has written 140 books.

All of his books are in Persian except the collection of his poetry which is in the form of Punjabi quatrains.

Sultan Bahoo's books are masterpieces of The Divine Knowledge. He proclaims that if anyone could not find a Murshid, his books will prove to be a medium for him to reach the Perfect Sarwari Qadri Murshid who will guide him to Allah.

Sultan Bahoo's writing style is very simple and easy to understand even for a less educated person. His writings are so influential that they envelop the reader completely. If these books are read respectfully after ablution, an ocean of spiritual beneficence pours down to the reader. If a reader continues reading them with complete faith and true heart, he will be guided towards the perfect Sarwari Qadri Murshid who is the real spiritual successor of Sultan Bahoo in the present age.

Translations of Sultan Bahoo's following books are available in the market:

(1) Abyat-e-Bahoo *(Punjabi Poetry)* (2) Dewan-e-Bahoo *(Persian Poetry)* (3) Ain-ul-Faqr (4) Majalisa-tul-Nabi (5) Kaleed-ul-Tauheed *(Kalan)* (6) Kaleed-ul-Tauheed *(Khurd)* (7) Shams-ul-Arifeen (8) Ameer-ul-Kaunain (9)Taigh-e-Barhana (10) Risala Roohi Sharif (11) Ganj-ul-Asrar (12) Mahak-ul-Faqr *(Khurd)* (13) Mahak-ul-Faqr *(Kalan)* (14) Asrar-e-Qadri (15) Aurang Shahi (16) Jamay-ul-Asrar (17) Aqal-e-Baydar (18) Fazal-ul-Laqa

(Khurd) (19) Fazal-ul-Laqa *(Kalan)* (20) Miftah-ul-Arifeen (21) Noor-ul-Huda *(Khurd)* (22) Noor-ul-Huda *(Kalan)* (23) Taufeeq-ul-Hidayat (24) Qurb-e-Deedar (25) Ain-ul-Arifeen (26) Kaleed-e-Jannat (27) Mohkim-ul-Fuqara (28) Sultan-ul-waham (29) Deedar Bakhsh (30) Kashf-ul-Asrar (31) Mohabbat-ul-Asrar (32) Tarfa-tul-Ain *(this book is also known as Hujjat-ul-Asrar)*.

Sultan Bahoo has not used the conventional terms of Sufism or Mysticism for his teachings, rather he calls them 'Faqr'. Faqr is the spiritual way which leads to the Divine Knowledge and Vision of Allah. In all his books he lays emphasis on acquiring Faqr under the spiritual guidance of a Sarwari Qadri Murshid. He declares the zikr[9] and tasawur[10] of Ism-e-Allah Zaat the key to the ultimate sanctity and purgation of soul after which the soul is blessed with the Divine Vision and presence in the Holy Assembly of Prophet Mohammad, which are the most elevated spiritual stations.

Hazrat Sakhi Sultan Bahoo says in his books that despite of all his efforts he could not find a truly capable seeker of Allah to whom he could entrust the Divine Trust of Faqr for the future guidance of seekers, so on the 1st of Jamadi-us-Sani in 1102 H *(1st March, 1691 A.D)* he passed away without transferring this Trust to anyone. Afterwards, Hazrat Sakhi Sultan Bahoo entrusted it spiritually to Syed Mohammad Abdullah Shah Madni Jilani. The shrine of Hazrat Sakhi Sultan Bahoo is in Jhang, Pakistan. His urs is held on the first Thursday of Jamadi-us-Sani.[11]

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[9] Invocation

[10] Contemplation

[11] To read the complete biography and teachings of Hazrat Sakhi Sultan Bahoo please read the books *"Shams-ul-Fuqara"* and *"Mujtaba Akhir Zamani"* written by Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman, or their English versions titled as *"Sultan Bahoo-The Life and Teachings"* and *"The Spiritual Guides of Sarwari Qadri Order"* respectively. His complete biography is also compiled by Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman by the title "Sultan Bahoo".

SULTAN-UL-WAHAM

ENGLISH TRANSLATION

۞ اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَنْزَلَ الْکِتٰبَ وَالْعِرْفَانَ وَنَوَّرَ قُلُوْبَ الْمُؤْمِنِیْنَ بِالْفُرْقَانِ وَبَلَّغَهُمْ اِلٰی مَنَازِلَةِ الْعُرُوْجِ بِخَفِیِّ الْمُدْرِكَ بِنُوْرِ سِرِّیَاتِ مَعَ جُزِیَّاتِ الْمَظَاهِرِ اِلٰی عَالَمِ الْمَلَکُوْتِ وَالْجَبْرُوْتِ وَ لَاهُوْتِ بِتَمَثُّلِ اٰیَةً وَجَذَبِ الْاَنْبِیَآءِ وَالْاَوْلِیَآءِ وَالْمُؤْمِنِیْنَ بِاِبْتِلَآءِ الْمُحَبَّةِ الْخَاصِ الْمَشْرُوْعِ فِیْ عَالَمِ الْکَوْنِ وَخَاصَةُ الْمُؤَحِّدِیْنَ بِاَعْطَاءِ الْاَحَدِیَّتِ الْمُطْلِقَةِ الْمُحَبَّةِ بَلْ تُقَبَّلَ وَالصَّلٰوةُ عَلٰی اَحْمَدِ مُجْتَبٰی اَلْمُفْتِحُ بَابُ الْکَمَالَاتِ بِعِرْفَاتِ الْجِمَالِ عَلَی الْکَمَالَاتِ وَالتَّحِیَّةُ عَلَی الْمُصْطَفٰی اَلْهُدٰی بِهَدَایَتِ السَّبِیْلِ وَالْعَالِیْ بِنَهَایَتِ نَزَلَ اِلٰی مَعَارِجِ مَقَامَاتِ الْاَحَدِیَّتِ الْمُطْلِقَةِ بِسَیْرِالْاَوْهَامِ الْمُدْرِكَ بِنُوْرِالْاَرْوَاحِ الْمُقَدَّمَةُ اِعْلَمْ اَوْحَلَّكَ اللّٰهُ تَعَالٰی بِعِلْمِ الْاَوْهَامِ الْکُلِّیَةِ الْمُدْرِکَةِ اِلٰی عَالَمِ الْاَلْطَافِ الْحَقِیْقِیْ۔

Meaning: “Allah be Glorified! Who revealed His Book and marifat[12] to enlighten the hearts of the true believers and ascended them towards the highest spiritual destinations by conferring upon them the hidden insight and cognitive power. With this power they observe the signs of Allah in the form of Noor[13] of His Divine Secret which are symbolically manifested in each and everything of Alam-e-Malakut[14], Alam-e-Jabrut[15] and Alam-e-LaHoot[16] with complete details. This Noor attracts the Prophets, Saints and true believers who live in this physical world, blessing them with His extreme love. Due to the power and attraction of

[12] The Divine Knowledge which can be gained only after having closeness and vision of Allah. Gnosis
[13] The Divine Light
[14] The spiritual world of symbolic forms
[15] The world of souls or The connecting world
[16] The world of Absolute Divinity

this love, the perfect believers of Divine Oneness reach the level of absolute Oneness with Allah. Infinite blessings upon the beloved Prophet Ahmad Mujtaba who leads them towards the world of marvels and confers upon them the knowledge of righteousness which shows the way to reach the ultimate level of Divine Oneness through the spiritual journey of auham[17] converting their blessed souls into Noor. May you experience the spiritual states by the blessing of Allah! You must know that the real and complete knowledge of the Divine Essence is possible only through the spiritual journey of auham which leads towards the subtle world of Reality."

O' dear! Let me briefly elaborate the way of auham. You must understand that the quickest and shortest mystic way which leads to the Divine Reality is only through the heart[18] *(i.e. the soul and the inward)*[19]. Reaching close to Allah through any other way is impossible. As, the spiritual journey is possible only for the soul. The soul cannot cover this journey without the guidance of Sultan-ul-Waham *(i.e. the perfect Murshid)* who is the king of perception, Allah says:

۞ اَنَا عِنْدَ ظَنِّ عَبْدِیْ بِیْ (حدیثِ قدسی)

Meaning: I am as My slave perceives Me. **(Qudsi hadith)**[20]

This means the clearer and finer your perception is the stronger is your waham. Without the Sultan of waham, it is impossible to step into the grand spiritual kingdom. The following saying endorses this fact:

۞ وَلِذٰلِكَ كَمَا كَانَتْ اَوْهَامُ اَقْوٰى سُلْطَانًا فِيْ هٰذِهِ النَّشْأَةِ

[17] Auham is the plural of waham. Waham is the inward state of esoteric connection and spiritual conversation with Allah which is possible only through the perfect Murshid i.e. the spiritual guide. Waham is briefly explained in the preface of this book.
[18] Whenever Sultan Bahoo uses the word "heart", he actually refers to the soul or inward, not the physical heart which just pumps blood in the body and is also possessed by the animals.
[19] Words in brackets are by the translator.
[20] Words of Allah told by the Holy Prophet.

Meaning: The Sultan of waham is the most powerful entity who is dominant over all the aspects of the mystic way.

O' dear! This way begins and ends by the blessing of the perfect Murshid as said:

❁ اَلشَّيْخُ اَبْلَغُ فِيْ هٰذِهِ الطَّرِيْقِ مِنْ كُلِّ شَيْءٍ

Meaning: Only the Shaikh[21] is aware of ups and downs of this way.

The sign of a perfect Murshid who is One with Allah, is that he opens the inward way and leads his disciples towards the spiritual world of waham. The disciple then covers the spiritual journey inwardly according to his capability and courage and finds the eternal bliss. Opening the inward way actually means giving life to the heart and the soul, as said about the Murshid:

❁ اَلشَّيْخُ يُحْيِ وَيُمِيْتُ

Meaning: The Shaikh gives life *(to the soul)* and death *(to the nafs[22]).*

He enlivens the soul of the disciple by his spiritual authority through waham and permanent remembrance of Allah in such a way that none of the disciple's breath is left without the remembrance of Allah. He is eternally connected with Allah through waham and remains in this state forever. He gains an enlightened insight with which he can view all the spiritual worlds and is ever blessed with the vision of the Divine Beauty. The Holy Prophet who is the perfect Murshid for everyone, points towards the life of the heart by saying:

❁ رَاٰيِ قَلْبِيْ رَبِّيْ

Meaning: My heart viewed my Holy Lord.

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[21] Synonym for Murshid, The Divine Spiritual Guide

[22] The baser innerself which traps a person in worldly desires and prevents him from progressing spiritually towards Allah.

The following saying of Prophet Dawood *(David)* also gives the same meanings:

❁ اُوْحِیَ بِرُؤْیَتِیْ اللّٰہِ تَعَالٰی اَنْظَرِیْ مَعْرِفَتِیْ قُلْتُ لاَ رُؤْیَتَ قَالَ قَلْبُكَ فِیْ شَاهِدَتِیْ وَ بِرُؤْیَتِیْ

Meaning: Allah descended a revelation upon me and asked, "Did you have My vision and get My marifat?" I replied, "No". Allah said, "Your heart views Me, you can also have My vision inside your heart."

O' dear! The spiritual journey through waham is the way of Prophets and Saints. If this spiritual journey is discontinued, the traveller of the mystic way suffers loss because he is left behind in the spiritual world, as a hadith says:

❁ مَنِ اسْتَوٰی یَوْمَاهُ فَهُوَ مَغْبُوْنٌ

Meaning: One who stays at a point for two days suffers loss.

It is unlawful for the mystic travellers to go against the rule stated in the following hadith:

❁ اَلسَّكُوْتُ حَرَامٌ عَلٰی قُلُوْبِ الْاَوْلِیَآءِ

Meaning: Staying at a point is forbidden upon the souls of the Saints.

Hence, the mystic traveller should always try to acquire and continue his spiritual journey under the supervision and guidance of Sultan of waham. There are three levels of this spiritual journey on the basis of the following hadiths:

۱- تَفَكُّرُ سَاعَةٍ خَیْرٌ مِّنْ عِبَادَةِ سَنَةٍ

Meaning: Meditation of a moment is better than the worship of a year.

۲- تَفَكُّرُ سَاعَةٍ خَیْرٌ مِّنْ عِبَادَةِ سِتِّیْنَ سَنَةٍ

Meaning: Meditation of a moment is better than the worship of seventy years.

۳۔ تَفَکُّرُ سَاعَۃٍ خَیْرٌ مِّنْ عِبَادَۃِ الثَّقَلَیْنِ

Meaning: Meditation of a moment is better than the worship of both the worlds.

These are the levels of spiritual meditation of the mystic travellers at initial, middle and final stages respectively. The meditation of the mystic traveller who is at the initial stage of spiritual journey is equal to the worship of one year, the meditation of the traveller who is at the middle stage of spiritual journey is equal to the worship of seventy years while meditation of the traveller at final level is equal to the worship of all the humans and jinns. These three levels of meditation and spiritual journey will be explained further in the forth coming pages. May Allah grant me His favour to complete my job properly. Many verses of Quran, hadiths and sayings have been quoted as a reference to explain the objectives and goals of this mystic way and to elaborate the rules of the initial, middle and final stages of the spiritual journey for the satisfaction and knowledge of the disciple who is perfect follower and a hidden seeker of the Reality. O' dear! You must have knowledge of the way to the union and marifat of Allah which is very high and can be attained by five things. This is the way of having vision of Allah inside the heart and it must be covered under the supervision of a perfect Murshid who is the guide of this way. Although, the seeker progresses on this way according to his courage. The following sayings explain my words:

❁ فَالْوَھْمُ ھُوَ السُّلْطَانُ الْاَعْظَمُ فِیْ ھٰذِہِ الشَّارَتِ الصُّوْرَتِ الْکَامِلَۃِ الْاَنْبِیَآءِ

Meaning: The greatest Sultan of this way is the waham and the Prophets were the most accomplished in waham.

❁ اَلشَّیْخُ فِیْ قَوْمِہٖ کَالنَّبِیِّ فِیْ اُمَّتِہٖ

Meaning: A Shaikh for his disciples is like a Prophet for his nation.

Hence, just like the Holy Prophet was a guide for his companions similarly a Murshid is a guide for his disciples. It is dangerous to cover a way without a guide *(as one can get depraved or trapped)*. A seeker can attain closeness of Allah by renouncing his nafs. Once Hazrat Bayazid asked Allah, "How can I reach close to You?" Allah said, "Renounce your nafs and get close to Me." Hamdani states in his book *Ain-ul-Qazat*:

- "The way to Allah neither goes from the Arsh[23] nor from the East, West, North or South. It is within your heart. Search your heart and find it."

So a seeker of Allah should always try to progress on the way of marifat and union of Allah through the inward deeds such as waham. Those who remain busy in physical and outward acts without paying any heed to reform their innerself and are unaware of the spiritual world of auham, have wasted their whole life. A rule has been mentioned that when you see a Faqeer who is showing off to be taking much pain in physical worships but is not trying to improve inwardly, then understand that he is worthless and good for nothing. Real man and true Faqeer is the one who lives in common people like them but does the job of most special ones and never shows off. It is written in *Risala Sakina-o-Awarif*:

۞ اِذَا جَاءَتِ الْعَامِلَاتُ اِلَى الْقُلُوْبِ اسْتَوَاحَةِ الْجَوَارِحِ فَحِيْنَئِذٍ يَشْتَغِلُ بِعَمَارَتِ الْبَاطِنُ وَ مِيْشَارَتِ وَمَرَاعَاتِ الْاَسْرَارِ وَعَدَدَ الْاَنْفَاسِ

Meaning: When a person gets engrossed in the spiritual and inward acts, he leaves physical worships. Hence his inward improves and he progresses spiritually so much so that the inward

[23] The Divine Throne

secrets are revealed upon him. He checks that none of his breath is passed without the vision of Allah.

O' dear! You must know that loving Allah and gaining His marifat is the job of heart. Your heart can have these blessings only if you are not depraved from the right path by indulging in worldly pleasures or adorning yourself outwardly by physical deeds and keeping away from the spiritual journey through waham. You should search a perfect Murshid and never delay it even if you have to travel far, as said in the hadith:

❁ اُطْلِبُوا الْعِلْمَ لَوْ بِالصِّيْنِ

Meaning: Seek knowledge even if you have to go to China for it.

When I found that people do not understand the mystic way properly and are getting depraved, I decided to write about it for their reformation, by the favour of Allah and in the light of verses of the Holy Quran. Listen these words with your heart and follow them. I have also titled this book as *"Babr-e-Ahmadi*[24]*"* as it is based on the topic of auham which is the way of Ahmad *(Prophet Mohammad)* and grants the marifat and love of Allah. The purpose of writing this book is to benefit the travellers of the mystic path so that they can have knowledge about the spiritual journey through waham- وَاللّٰهُ الْهُدٰى meaning: "Only Allah can grant righteousness". It is said about the spiritual journey of the true seeker and lover of Allah:

❁ اِعْلَمْ رِزْقُ اللّٰهِ سَيْرُ الْقَلْبِ بِسُلْطَانُ الْوَهَمِ بِلَا اِسْتَوَا وَقُصُوْرُ

Meaning: Spiritual journey of the soul can be travelled only under the guidance of Sultan of waham without any medium or mediation and it grants the knowledge of Allah and spiritual strength.

[24] The Lion of Ahmad

O' dear! The foremost requirement of this spiritual journey is the perfect Murshid. Travelling this way without him is too painful and brings only disappointment. However, when a true seeker holds the hand of a perfect Murshid and follows him sincerely, the Murshid himself confers the blessing of auham upon the seeker by his spiritual authority and makes his heart perfect for it, so that the seeker's soul is set on the eternal spiritual journey through waham. The Murshid makes the seeker cover all the waystations according to his courage and capability. It is ordered:

۞ اَصْبَحُوْا مَعَ اللّٰهِ وَاِنِ اسْتَطِيْعُوْا فَاصْبَحُوْا مَعَ اللّٰهِ مَنْ صَحَبَ اللّٰهِ

Meaning: Acquire the company of Allah, if you are not capable of this then acquire the company of those who are close to Allah.

When a true seeker acquires the company of a perfect Murshid, firstly the Murshid starts the secret zikr[25] inside him and lays the foundation of auham in his heart by his spiritual authority. Hence, the seeker becomes the invoker of Allah without any hard work and voluntarily remembers Allah with his each breath. He follows the rule mentioned in the hadith:

۞ اَلْاَنْفَاسُ مَعْدُوْدَةٌ كُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللّٰهِ فَهُوَ مَيِّتٌ

Meaning: Everyone has counted breaths. The breath which passes without the zikr of Allah is lifeless.

Hence, by remembering Allah with each breath, the heart and soul of the seeker wake up. It is said in a hadith:

۞ اَلنَّاسُ يَنَامُوْا فَاِذَا مَاتُوْا فَانْتَبِهُوْا

Meaning: People are sleeping *(spiritually)*, when they die they wake up *(i.e. their souls wake up)*.

The heart of the seeker wakes up from the deep slumber of ignorance from Allah and gains life, hence he verifies the verse:

[25] Invocation, remembrance of Allah through continuous recitation of His Name.

❁ اَوَمَنۡ كَانَ مَيۡتًا فَاَحۡيَيۡنٰهُ (الانعام۔122)

Meaning: He, who was dead *(spiritually)* then We gave him the life. **(Al-Inam-122)**

The following hadith is proved upon him:

❁ اَلشَّيۡخُ يُحۡيِ وَيُمِيۡتُ اَیۡ يُحۡيِ الۡقَلۡبَ الۡمَيِّتَ الۡمُرِيۡدُ بِذِكۡرِ اللّٰهِ

Meaning: The Shaikh gives life and death, he gives life to the dead heart of the seeker by the zikr of Allah.

The Murshid enlivens the soul of the seeker by the marifat of Allah, kills his nafs and continues the zikr of Allah within him. Hence the seeker's belief upon the Murshid is strengthened. The Kalma Tayyab[26] لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوۡلُ اللّٰهِ is engraved on the heart of the seeker according to the hadith:

❁ اَفۡضَلُ الذِّكۡرِ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوۡلُ اللّٰهِ

Meaning: The greatest zikr is لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوۡلُ اللّٰهِ.

By the spiritual authority of the Murshid, the zikr of Allah continues in every breath of the seeker and he remembers Allah with each inhale and exhale, hence none of his breath leaves without remembering Allah. By the power of this state of waham, his heart is enlivened. When the breath leaves his body, he does the zikr of لَآ اِلٰهَ *(No one is to be worshipped)* through waham, due to which all the evils are removed from his inward and everything other than Allah is eliminated from his heart. When he inhales, his breath is purified of everything other than Allah and repleted with spiritual connection with Allah. A hadith says:

❁ مَنۡ اَحَبَّ شَيۡئًا اَكۡثَرَ ذِكۡرَهٗ

Meaning: A person frequently remembers and mentions about the things he loves the most.

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[26] Islamic creed. The declaration of Islamic faith, meaning: "There is no one to be worshipped but Allah and Mohammad is Allah's Messenger".

So, the remembrance of Allah is rooted deeply in the heart of the seeker. Allah says:

۞ اَنَا جَلِيْسُ مَنْ ذَكَرَنِيْ

Meaning: I am his companion who remembers Me *(by doing My zikr)*.

Hence, Allah accompanies him when he remembers Allah. His inward state complies with the saying:

۞ مَنْ اَنَسَ بِاللّٰهِ مُتَوَحِّشُ عَنْ غَيْرِ اللّٰهِ

Meaning: One who loves Allah is disgusted from everyone other than Allah.

He is inwardly cut off from everyone other than Allah and his heart gains eternal life which is the ultimate achievement for any seeker.

It is related that four thousand scholars of mysticism unanimously agreed that the ultimate achievement of a seeker is that he always finds himself in the service of Allah. On achieving this level his waham is accomplished. The true mystics are rejoiced with two pleasures[27] in each breath:

صوفیان در دمی دو عید
عنکبوتان مگس کند ندید

Meaning: The mystics are blessed with two pleasures in each of their breath which cannot be observed by the mean and the low.

When the true seeker of Allah submits his soul completely to his Murshid and removes everything other than Allah, which is like filth, from his heart according to the saying:

۞ عِبَادَتُ الْفَقْرِ نَفِيُ الْخَوَاطِرُ

[27] They enjoy the pleasure of vision of Allah with every inhale and exhale.

Meaning: In Faqr[28], the true worship is to negate every desire of one's heart.

Then, the Noor of zikr possesses his heart and guards it in such a way that nothing other than Allah dares to enter his heart. On achieving this level the devotee acquires a permanent state of worship as said:

❁ وَهُمۡ فِی الصَّلٰوۃِ دَآئِمُوۡنَ

Meaning: They are always in the state of worship.

اَز دِل بیرون کُنم غمِ دُنیا و آخرت
یا خانہ جائے رخت بود یا خیالِ دوست

Meaning: I have discarded all the worries of the world and the hereafter from my heart because a heart can either contain the love of the Divine Beloved or things other than Him.

The seeker gains an eternal life according to the hadith:

❁ اَلۡمُؤۡمِنُ حَیٌّ فِی الدَّارَیۡنِ

Meaning: A Momin[29] is eternally alive in both the worlds.

At this station, Faqr is accomplished and the seeker is liberated from all the needs, as said:

❁ اِذَا تَمَّ الۡفَقۡرُ فَھُوَ اللّٰہُ

Meaning: When Faqr is accomplished, that is Allah.

بادوست گنج فقر بہشت است و بوستان
بے دوست خاک بر سرِ جاہ و توانگری

Meaning: If one is blessed with the company of Divine Beloved then even the indigence is like a heavenly treasure. While, without

[28] Faqr is the Divine Path which leads to the vision and union of Allah.
[29] The true believer and faithful

the Beloved, the riches and powers of the world are just like a curse and disgrace.

تا دوست درکنار نباشد بکام دِل
از ہیچ نعمتے نتوانی کہ بَر خوری

Meaning: Unless you adopt the company of the Divine Beloved *(by making Him the only desire of your heart)*, you cannot truly enjoy any blessing.

The first sign of spiritual authority of a perfect Murshid is that he makes the true seeker progress in the spiritual journey through waham which has been mentioned before. The Murshid who involves his disciples in the physical worships and zikr of tongue, surely he is unaware of guiding the soul of the seeker on the path to the closeness of Allah through the spiritual journey of waham and is deprived of effective spiritual authority.

O' dear! You must purify and sanctify your heart which has become polluted and rusty *(due to the desires and love of this filthy world)*. When the disciple cleanses his heart according to the hadith:

❁ لِكُلِّ شَيْءٍ مَصْقَلَةٌ وَمَصْقَلَةُ الْقَلْبِ ذِكْرُ اللهِ

Meaning: There is a burnisher for everything and the burnisher of heart is the zikr of Allah.

Then, the mirror of his heart is enlightened and the theophanies of Allah appear in it. There remains no veil between the slave and the Lord.

سعدی حجاب نیست تو آئینہ صاف دار
زنگار خُوردہ کے نماید جمال دوست

Meaning: O' Saadi! There is no veil between you and Allah. You just keep the mirror of your heart clean as a rusty mirror cannot show the Beauty of the Beloved.

When the Noor of zikr merges with the Noor of the Divine Essence *(which is concealed in the core of the seeker)*, the zikr becomes the personal attribute of the heart of the seeker which is never separated from it. The heart of the seeker then never stops doing the zikr and he gains the purgation of nafs, purity of the heart and enlightenment of the soul due to the spiritual efficacy of waham. The waham expels everything other than Allah, which is utterly falsehood, from the heart of the seeker according to the verse:

۞ وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ط اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا (بنی اسرائیل-81)

Meaning: And say, "The Truth has come and falsehood has fled. Surely falsehood has to perish." **(Bani Israil-81)**

جای کہ سلطان خیمہ زد غوغا نماند

عام را نام و نشان در دِل نماند

Meaning: There remains no noise or signs of any extra thing at the place occupied by the Sultan.

So, the foremost thing that a Murshid must do is to set the true seeker on the spiritual journey through waham by his spiritual authority. The Murshid who indulges his disciples in physical worships and zikr of tongue instead of guiding the soul of the seeker on the spiritual path to Allah crossing different levels and stations by his authority and beneficence, and who cannot show the seeker the signs of Allah in his own heart and let him have the Divine Observations within his heart which descend upon the pure heart one after another due to waham, he is not at all eligible for being a Murshid. In mysticism such a person is not allowed to make anyone his disciple. Another condition for being a Murshid is that he ought to be aware of all the inward and outward states and conditions of his disciples from the beginning of their life till the end and must also know what *(level and blessings)* Allah has fixed for him. He must know and dominate everything

and then act according to this knowledge, as it is said that a Shaikh is aware of each and everything from the east to west *(of the physical and spiritual world)*.

Once a Saint was asked that how can it be judged whether a Murshid is beneficent or not. He told that the Murshid is not at all beneficent and useful if he involves his disciple in physical worships instead of reforming him spiritually. The Murshid who is neither aware of opening the spiritual way upon the disciple through waham nor can grant him the love of Allah and just keeps on impressing upon the importance of physical deeds, is worthless. Since a Murshid is a vicegerent and spiritual successor of the Holy Prophet, he proves to be beneficent only if he follows the Prophet perfectly. The Holy Prophet who is the Perfect Guide of the spiritual way, blessed his true seeker Hazrat Abu Bakr Siddique with the power of waham by his spiritual authority and let him cross all the destinations and waystations of the inward journey and said about him:

۞ مَا فَضَلَ اَبَابَكْرٍ بِكَثْرَةِ الصَّلٰوةِ وَلَا بِكَثْرَةِ التِّلَاوَةِ وَالصَّوْمِ وَلٰكِنْ شَيْئٌ وَقَرَ فِيْ قَلْبِهٖ

Meaning: The excellence of Abu Bakr is not due to his excessive prayers, recitation of Quran or fasting but due to a special thing that is embedded in his heart *(i.e. love of the Prophet and Allah)*.

If a Murshid cannot guide his disciples in this manner *(i.e. cannot inculcate love of the Prophet and Allah in the heart of his disciples instead lays emphasis on physical forms of worship)* and does not know how to lead them on the spiritual journey of the soul to Allah then such a Murshid just makes his disciples a laughing-stock for the world. He should not try to prove his proficiency in the field which he does not know and should not prevent the seekers of Allah from progressing in the way of Allah *(by engaging them with himself and involving them in physical deeds)*. He must not dare to confront Allah by doing so.

As, this is the way of love and marifat of Allah which is bestowed by the perfect Murshid spiritually and is not at all acquired outwardly. The Holy Prophet said about his true seeker Hazrat Abu Bakr Siddique:

❁ مَا صَبَّ اللّٰهُ شَيْئًا فِيْ صَدْرِيْ اِلَّا قَدْ صَبَبْتُهٗ فِيْ صَدْرِ اَبِيْ بَكْرٍ

Meaning: Allah inculcated a very special thing into my heart *(His love and vision)* which I inculcated in the heart of Abu Bakr.

This holy statement proves that the way to the mystic knowledge and union of Allah progresses through the heart. It is conferred by the perfect spiritual guides and is not related with physical efforts. Allah says in Quran:

❁ اَوَمَنْ كَانَ مَيْتًا فَاَحْيَيْنٰهُ (الانعام۔122)

Meaning: He, who was dead *(spiritually)*, then We gave him life. **(Al-Inam-122)**

In this verse Allah says that He enlivens the heart and soul of His seeker, which had died due to the ignorance towards Allah, by His zikr and marifat. The hadith: اَلشَّيْخُ يُحْيِ وَيُمِيْتُ meaning: "The Shaikh is the giver of life *(to heart and soul)* and the giver of death *(to nafs)"* also endorses the fact that the marifat of Allah is a blessing gained from the dervishes. It is related that once someone asked a dervish, "What is meant by being a dervish?" He replied that a dervish is the one who grants closeness of Allah to people i.e. a dervish grants the love and marifat of Allah to the seekers of Allah and shows them the way of soul which leads to Allah and lets them have control over their heart *(so that it does not distract their attention from Allah by involving in worldly desires and pleasures or wishes of the life hereafter)*. No one can gain control over his heart without the help of the dervishes who have complete authority over the heart.

Shaikh Abdullah Ansari the Pir[30] of Budaun once said that offering salat[31] is the job of widows, fasting is just saving the food while going for pilgrimage is like sight-seeing, the real job of men is to gain control over their heart. However, I say that gaining control over the heart is the job of beginners, the real achievement of true men of Allah is to annihilate themselves and become One with Allah liberating from the restrictions and limitations of human element.

When Shaikh Fareeduddin Attar got disgusted of his own self, he uttered:

مرا سہ چیز می باید ز کونین

بنا بستن، عمل کردن، شدن عین

Meaning: I just need three things from this universe *(i.e. I have come to this world just for three purposes)* i.e. set a foundation to travel towards Allah, make efforts to progress in this spiritual journey, reach its ultimate destination i.e. Oneness with Allah.

Shaikh Abdullah Ansari said:

در ہوا گر پری مگس در بروئے آب روی ہمچو خسے

دل بدست آوری آنگاہ کسے غیر زین ہر چے کنی در ہوسے

Meaning: If you can fly in the air then your worth is just equal to a bee and if you can walk on water then you are like a hay straw. However, if you gain control over your heart then you can be considered worthy. Whatever you do other than this is just lust.

In fact your existence is such a comprehensive book which contains each and every detail of the world. You can get knowledge of everything that is strange and dreadful for you from the tablet of your heart which is the complete book. Apparently, you are a

[30] Synonym for Murshid, the spiritual guide

[31] Salat is the prayer which is obligatory upon Muslims to say five times a day in a particular manner

Muslim but actually you are not because a devil *(i.e. your nafs)* is concealed in you, you must get rid of it. That devil seems to be very dreadful but it can be easily killed by the love and marifat of Allah which is a state of your heart not of the physical body. The spiritual journey to Allah can be travelled through waham only, because the Noor of waham is merged with the Noor of Allah and is embedded in the heart and soul. That Noor of waham is the actual source and power of seeing, listening and cognition in the spiritual world. Unless the Sultan of waham dominates and gains control of the kingdom of the nafs, heart, soul and core *(in which the Divine Secret is concealed)* of the seekers, he can never attain the purgation, sanctity, enlightenment and Oneness with Allah. All these are the faculties of the innerself *(i.e. heart and soul)* and are not at all related with the physical being. It is said that the soul *(of the seeker)* gains marifat and closeness of Allah from the soul *(of the Murshid)*, heart gains it from the heart, core from core, eyes from eyes, tongue from the tongue and ears from the ears. The following hadith of the Prophet is also about the importance of the heart and inward:

۞ اِنَّ اللّٰهَ لَا يَنْظُرُ اِلٰى صُوَرِكُمْ وَ لَا اِلٰى اَعْمَالِكُمْ وَلٰكِنْ يَّنْظُرُ اِلٰى قُلُوْبِكُمْ وَنِيَّاتِكُمْ

Meaning: Allah neither observes your physical appearances nor physical deeds, rather He observes your heart and your intentions.

So, neither the physical being nor deeds are significant for Allah, only the states and deeds[32] of heart are important for Him.

O' dear! You must also understand that if you reform your inward states and deeds, it would definitely improve your outward behaviours, but reforming your outward self would not improve your inward state. The Holy Prophet said:

[32] The states and deeds of heart are the love and sincerity for Allah, gaining purgation, travelling spiritually towards Allah and having His marifat and closeness.

۞ اِنَّ فِیْ جَسَدِ ابْنِ اٰدَمَ اَلْمُضْغَةُ اِذَا صَلَحَتْ صَلَحَ الْجَسَدَ کُلُّهٗ وَ اِذَا فَسَدَتْ فَسَدَ الْجَسَدَ کُلُّهٗ اَلَا وَ هِیَ الْقَلْبُ

Meaning: Certainly! Humans have a fleshy organ in their body, if that organ is reformed the whole being is reformed, if that organ is spoiled the whole being is spoiled, and that organ is the heart.

In fact heart is like the king in the body while the other organs are its subject. If the king is reformed and put on the right path, he can also force his subject to follow him on the right path, but the reformation of the subject will not affect the king as he will never follow his subject and will continue his debauchery. Similarly improvement in the state of heart will have positive effects on the physical deeds, but improvement in the physical deeds will not have any effect on the heart.

کوش تا دِل زندہ گردد و تن جوازے بزنگ ہا
مردہ را کی سود دارد گور با نقش نگار

Meaning: Make efforts to enliven and adorn your heart, it will remove the ugliness of your physical behaviours. If heart is not enlivened then beauty of apparent deeds is just like decorating the grave which does not benefit the dead body in it.

Khawaja Shibli said:

زبان از حرف آرائی بُکن خاموش یکچندی چو در ظاہر شوی خاموش در باطن زباں بینی
من بر در دِل خویش پس گوش بنہادم جاناں چندان سخن شنیدم اما دِلت ندیدم

Meaning: Stop your tongue from talking too much. If you will keep quiet outwardly, you will observe that your innerself can also speak. When I got attentive towards my heart, I listened such beautiful words of my Beloved from within myself that your heart is deprived of.

It is related that the sacred Companions of the Prophet used to do ablution at Baab-e-Nasrani and then go to the mosque barefooted which shows that they did not adorn their outward self rather adorned their heart with love and faith. Hence, the main objective of the mystic way is to purify and adorn the heart not the physical organs. Those who focus upon physical sanctification and worships waste their life and will be embarrassed before Allah Almighty in the hereafter. It is stated in Gospel that when a Muslim dies Allah asks him fifty questions through an angel. These questions are asked voicelessly and without apparent words. One of the questions that Allah asks is, "O' My slave! I always blessed you with My attention and favour but you remained busy in physical worships. Why wasn't any of your act or obedience meant to cleanse and adorn the point of My attention i.e. your heart?" He does not have any answer so he is left embarrassed and ashamed.

O' dear! If someone wants to burnish a rusty mirror then cleansing the mirror from the backside *(i.e. the side which has verdigris)* would not fulfill the purpose and would be useless. The mirror would neither be cleansed nor show the reflection clearly unless it is burnished from the front side. The heart *(soul)* and the physical organs act in the same way. Since heart is related with the subtle spiritual world, it acts as the front side of the mirror while the physical organs and deeds are related with this material world so they act as the verdigris at the backside of the mirror. How could physical sanctification burnish the subtle inward of a person? It is absolutely impossible.

Once the Chinese claimed that they were the best in the world in drawing and painting. While the Romans claimed that they were the best in burnishing. When the ruler of the kingdom heard their claims, he held a competition between them. The Chinese were ordered to draw beautiful patterns on the right wall of the room while the Romans were asked to burnish the mirror on the

opposite wall of the same room. When the competition started a veil was put between the two walls. When they finished their work, the veil was removed and it was observed that the drawing of the Chinese was looking more beautiful in the mirror burnished by the Romans. There is a very fine secret in this tradition which would be understood only by those having enlightened insight.

The true lover of Allah Shaikh Fakharuddin Iraqi said very well, "Remove the traces of every creation from the tablet of your heart and brain and make it pellucid, only then you can see the Beauty of the Creator within yourself." This statement also lays emphasis upon sanctification of heart not on the physical deeds.

O' dear! On the basis of wisdom and all the traditions that have reached us, we come to know that all the Prophets, faithfuls and eminent Saints reached the marvelous levels due to the zikr of heart. Acquiring the zikr of heart is the main objective and requirement of the spiritual way which is conferred upon the seeker by the Murshid and cannot be acquired by physical efforts. On the contrary, zikr done by tongue is just habitual and useless. If a sincere disciple and true lover of Allah continues following his routine habits, then he is just wasting his time. It is better for him to leave those worships which he is doing just habitually, as said:

۞ مَا لَا اِرَادَتِ تَرَكُ الْعِبَادَتِ

Meaning: The worship which lacks devotion should be renounced.

Actually, it is meant to say that he should leave his habits not the prayers *(i.e. he should pray Allah but not as a routine or habit which is a usual practice of common Muslims that they make saying prayer five times a day their habit and then pray habitually not devotedly).*

Now we will prove with logical arguments and authentic references that doing zikr with loud voice is useless and the job

of negligents who are not properly attentive towards Allah. The true seekers of Reality and travellers of the spiritual path should not follow this practice and must not waste their time in it. Allah Himself forbids from the loud zikr in the Holy Quran and relates His zikr with the heart of the reciter. He says:

۞ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ (الانفال۔2)

Meaning: When they do the zikr of Allah, their hearts are filled with awe *(due to the Majesty of Allah and His zikr)*. **(Al-Anfal-2)**

۞ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ (الرعد۔28)

Meaning: Know that it is the zikr of Allah alone that brings peace to the hearts. **(Al-Ra'd-28)**

۞ اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ (المجادلہ۔22)

Meaning: It is they in whose hearts Allah has inscribed faith. **(Al-Mujadilah-22)**

The verse in which Allah has clearly forbidden loud zikr is:

۞ وَ اذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّ خِيْفَةً وَّ دُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ (اعراف۔205)

Meaning: And do the zikr of your Lord in your heart secretly with humility and tearful submissiveness *(and fear and repentance)* and without loud voice, morning and evening and be not of the neglectfuls. **(Al-A'raf-205)**

This verse contains clear order of zikr of heart and warning against loud zikr. It is explained in the book *Arais-ul-Bayan* in the interpretation of the words تَضَرُّعًا وَّخِيْفَةً *(with tearful submissiveness and secretly with fear and repentance)*:

۞ تَضَرُّعًا وَّ خِيْفَةً اَیْ عَرَفَهُمْ بِقُوَّةِ الْكِبْرِيَآءِ وَجَلَالِ الْعَظْمَةِ وَعَنِ الْقَدَمِ وَالْبَقَآءِ كُوْنُوْا فِیْ رُؤْيَتِهٖ هٰذَا الصِّفَاتُ عِنْدَ احْتِيَاجِكُمْ اِلَيْنَا بِنِعْمَةِ الْغَنَآءِ وَيُحِيْطُ مَا لَا يَطْلِعُ عَلٰى اَسْرَارِ نُفُوْسِكُمْ فَاِنَّ دَعْوَةَ الْمُضْطَرِ يَقَعُ عَلٰى مَصَانِعِ الْغُيُوْبِ حِيْنَ حَاجَةُ بِوَصْفِ النُّطْقِ مِنَ اللِّسَانِ الْقُلُوْبِ وَ اِنَّ صَفِیَ الْوَقْتِ فِی التَّضَرُّعِ وَ دَعْوَةُ الْحَقِيقَةِ وَ ذِكْرُ الْخَفِّیِ الدُّنِّیِ وَضِيْفَتُهٗ عَلَيْهِ السَّلَامُ بِالْخَيْرِ قَالَ الْخَيْرُ الذِّكْرُ الْخَفِیِ قَالَ اَبُوْ عُثْمَانُ اَلتَّضَرُّعُ فِی الدُّنْيَا اَنْ لَا يَقْدِمَ اِلَيْهِ اَفْعَالِكَ وَصَلٰوتِكَ وَقِيَامِكَ ثُمَّ يَدْعُوْا اِلٰى اَثَرِهٖ وَ اِنَّمَا تَضَرُّعًا اَنْ يَقْدِمَ اَفْتِعَارِكَ وَعَجُوْزِكَ فَاَفْتَلَكَ وَقَتَلَهٗ حَيَاتِكَ ثُمَّ يَدْعُوْا اَبَلاً عَلَيْهِ وَلَا سَبَبَ فَتَرْفَعُ دُعَآئِكَ قَالَ وَاسِطِیْ تَضَرُّعًا بَدَلَ الْعُبُوْدِيَّتِ وَ خَلَّعَ الْاِسْتَطَاعَتِ خِيْفَةً اِلٰى خَفِیٍّ ذَكَرَنِیْ صَيَانَتُ غَيْرَ الْاَتَدَاءِ وَ بِقَوْلِ خَيْرَ الذِّكْرِ الْخَفِّیِ وَاِنَّ فِی الدُّعَآءِ مَقَامَاتٌ بَعْضُهُمْ يَدْعُوْا بِلِسَانِ الظَّاهِرِ وَبَعْضُهُمْ يَدْعُوْا بِاِشَارَةِ الْقَلْبِ وَبَعْضُهُمْ يَدْعُوْا بِاِشَارَةِ السِّرِّ بَعْضُهُمْ بَقَهٗ نَعْتٌ اَهْلُ الظَّاهِرُ اَلتَّضَرُّعُ وَنَعْتٌ اَهْلُ الْبَاطِنُ الْاِفْتِقَارُ وَ التَّخُوْعُ وَنَعْتٌ اَهْلُ الْقَوْلِ الْفِكْرِ وَ نَعْتٌ اَهْلُ الْقَلْبِ الذِّكْرِ وَنَعْتٌ اَهْلُ الرُّوْحِ الشَّوْقِ وَ نَعْتٌ اَهْلُ السِّرِّ فَنَآءِ يَدْعُوْا بِالْاِذْنِ O

Meaning: Only those men of Allah adopt tearful submissiveness and have true fear of Allah who have recognized His Might, Majesty and Magnificence and know with perfect faith that Allah is Eternal and Immortal. So they engross themselves in the vision of Allah and Allah blesses them with the attribute of indifference to everything, hence they are liberated from all needs. Allah tells them that He is aware of all their secrets, even those which they themselves are unaware of. They invoke their Lord with restless souls and their invocation reaches Him in no time. They present their requests before Allah *(asking Allah for His*

closeness) with the tongue of their heart *(i.e. inwardly)*. And surely the Holy Prophet has declared this way of invocation as the proper way to invoke Allah and the real submissiveness and called it the zikr-e-khafi[33] i.e. the secret zikr which is inspired from Allah. According to the Holy Prophet zikr-e-khafi is the best form of zikr. Abu Usman says, "Humility and submissiveness do not mean that you do pious deeds and worships and then use your worships to get your wishes be granted. Real humility is that you remain submissive before Allah in spite of all your worships and good deeds and sacrifice even your life for Him and invoke Him directly without any medium *(referring to the zikr-e-khafi)* being completely engrossed in Him. This is the most elevated form of invocation and prayer". Wasti says, "Humility and submissiveness (تَضَرُّعًا) means that you do not want any kind of reward for your worships and go beyond your capabilities in Allah's servitude. While, invoking Allah secretly (خِيْفَةً) refers to the zikr-e-khafi i.e. remembering Allah without any sound or voice which is the best zikr. Certainly there are many levels and forms of prayer and invocation. Some pray outwardly with their tongue, some invoke Allah inwardly from their heart and some from their core. Those who pray outwardly are the humble ones, those who pray inwardly are the submissive ones. Men of words are those who are absorbed in meditation, men of heart are those who are absorbed in zikr, men of soul are the ones who are anxious for Allah and men of core are those who have annihilated themselves in Allah. Everyone invokes Allah according to his level which is granted by the order of Allah."

Some other verses are mentioned below from the Holy Quran which refer to the zikr of heart:

[33] Zikr-e-khafi is the zikr in which a seeker remembers and invokes Allah without any material medium and connects with Him spiritually through this zikr.

❁ فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللّٰهِ ط (الزمر۔22)

Meaning: They, whose hearts are hardened for *(being deprived of the bounty of)* Allah's zikr, are destined to be ruined. **(Az-Zumar-22)**

❁ وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ (الکہف۔24)

Meaning: And remember your Lord, forgetting everything else. **(Al-Kahf-24)**

This verse refers to the zikr of heart not to the zikr of tongue because "forgetting" is the attribute of innerself not of the physical body.

❁ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا (الاحزاب۔70)

Meaning: O' believers! Always fear Allah and say what is correct and straight. **(Al-Ahzab-70)**

❁ وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا (الکہف۔28)

Meaning: And do not follow him whose heart We have made neglectful of Our zikr. **(Al-Kahf-28)**

This verse also gives a proof that true zikr is related with heart.

The Holy Prophet who is the expert spiritual physician of this way, also bounds the zikr of Allah with heart. He says:

❁ اَلشَّيْطٰنُ جَاثِمٌ عَلٰى قَلْبِ اِبْنِ اٰدَمَ فَاِذَا ذُكِرَ اللّٰهُ خَنَسَ وَتَوَلَّى الشَّيْطٰنُ وَاِذَا غَفَلَ التَّقْسِيْمِ مُحَدَّثَهٗ وَمَنَاهُO

Meaning: Satan dwells in the heart of a person, when he does the zikr of Allah, the satan runs away but when he becomes neglectful of the zikr, the satan puts satanic desires and evil wishes into his heart.

❁ لِكُلِّ شَيْءٍ مَصْقَلَةٌ وَمَصْقَلَةُ الْقَلْبِ ذِكْرُ اللّٰهِ تَعَالٰى

Meaning: There is a burnisher for everything and the burnisher of heart is the zikr of Allah.

❁ اَلْاَنْفَاسُ مَعْدُوْدَةٌ كُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللّٰهِ فَهُوَ مَيِّتٌ

Meaning: Every person has counted breaths, each breath that passes without the zikr of Allah is dead *(i.e. it does not give life to heart and soul)*.

❁ اَفْضَلُ الذِّكْرِ الْخَفِيِّ الْخَفِيُّ هُوَ حَالٌ دَائِمٌ

Meaning: The best zikr is the zikr-e-khafi and zikr-e-khafi is eternal.

❁ اُوْحِيَ اِلَيَّ وَاذْكُرْ رَبَّكَ كَثِيْرًا وَ كُنْ مِنَ التَّاجِرِيْنَ وَلٰكِنْ مَا اُوْحِيَ اِلَيَّ اَنْ جَمَعَ الْمَالِ وَ كُنْ مِنَ الشَّاكِرِيْنَ O

Meaning: Allah sent a revelation to me that I should do zikr of my Lord excessively and do trade with Him *(i.e. give myself and my every possession to Him and get His closeness and union)*. However, He did not allowed me to gather wealth and ordered me to be thankful to Him.

All these verses and hadiths point towards the zikr of heart and endorse it. Allah says:

❁ رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ (النور-37)

Meaning: There are those servants *(of Allah)* whom neither trade nor sale diverts from the zikr of Allah. **(Al-Noor-37)**

That is, they are doing trade and bargaining by their tongue but their hearts are attentive towards Me and My remembrance. Allah also says:

❁ يَذْكُرُوْنَ اللّٰهَ ذِكْرًا كَثِيْرًا O

Meaning: Do the zikr of Allah excessively.

The word "excessively" means that one should be perpetually doing the zikr of Allah and that is possible only if the zikr is done by the heart *(because tongue of a person is usually busy in settling worldly matters)*. Allah says:

❁ اَلَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ O (آلِ عمران۔191)

Meaning: These are the people who do zikr of Allah while standing, sitting and changing their sides *(i.e. in all postures)*. **(Aal-e-Imran-191)**

This verse also refers to the eternal zikr of heart because doing zikr in all the states and postures is possible only by the zikr of heart. There is another verse:

❁ فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ O (البقرہ۔152)

Meaning: So remember Me, I shall remember you. And always be thankful to Me and never be ungrateful to Me. **(Al-Baqarah-152)**

It also refers to the zikr of heart because "remembering" is the attribute of heart. When a person remembers Allah through the zikr of heart, Allah also remembers him and hence their relation is strengthened inwardly.

Allah says:

❁ فَاعْلَمْ اَنَّهٗ لَآ اِلٰهَ اِلَّا اللّٰهُ (محمدؐ۔19)

Meaning: Have knowledge that there is no God but Allah. **(Mohammad-19)**

This verse also points towards the zikr of heart because gaining knowledge about Allah is the attribute of heart not of tongue. Another verse related to the zikr of heart is:

❁ اَقِمِ الصَّلٰوةَ لِذِكْرِيْ (طٰہٰ۔14)

Meaning: Establish salat for my zikr. **(Taha-14)**

Establishing salat means having spiritual connection with Allah and observing Him in the heart, as the Holy Prophet said:

❁ لَا صَلٰوةَ اِلَّا بِحُضُوْرِ الْقَلْبِ

Meaning: There is no salat without the presence of heart *(before Allah)*.

So, establishing salat means having presence before Allah in the heart. The salat of pure men who are blessed with presence before Allah is that there body organs are busy in bowing and prostrating, tongue is reciting the verses but heart is engrossed in the remembrance and vision of Allah. Unless they are blessed with the Divine Presence and vision of Allah during salat while recitation of Quranic verses in the standing position, they do not bow, and unless they are blessed with the Divine Presence and vision of Allah while bowing position they do not raise their head and bent for prostration and unless they are blessed with the Divine Presence and vision of Allah while first prostration they do not raise their head and go for second prostration because salat means having ultimate closeness and vision of Allah, as the Holy Prophet said:

۞ اَلصَّلٰوۃُ مِعۡرَاجُ الۡمُؤۡمِنِیۡنَ

Meaning: Salat is Meraj for Momins.

Following is said about those who say their salat in the manner that neither they are blessed with the vision of Allah in their heart nor their heart is present before Allah while offering salat:

۞ یٰلَیۡتَنِیۡ مَنۡ لَّمۡ یَرَی الرَّحۡمٰنَ بِصَلٰوتِہٖ فَھُوَ لَیۡسَ بِمُصَلٍّ اَصۡلاً

Meaning: Grieve upon those who do not see the Rehman[34] in their salat, they are the ones who do not offer their salat truly and properly.

The seeker who does not behold Allah while offering salat and doing other jobs, and does not even recognize Allah nor remains present before Him eternally, has not achieved his objective. He is still a seeker of Allah not the lover of Allah. A Saint writes in his book, “Only the true lovers of Allah behold Him.” The Holy Prophet said:

[34] Attributive Name of Allah meaning: “The Most Compassionate”.

❁ سَبَقَ اَلْمُفْرِدُوْنَ قِيْلَ مَنِ الْمُفْرِدُوْنَ يَارَسُوْلَ اللهِ قَالَ الذَّاكِرُوْنَ اللهَ كَثِيْرًا

Meaning: "The chosen ones surpassed everyone". Someone asked, "Who are the chosen ones?" He replied "Those who do the zikr of Allah excessively."

This hadith also refers to the zikr of heart. Allah says:

❁ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ ۚ وَمِنْهُمْ مُّقْتَصِدٌ ۚ وَمِنْهُمْ سَابِقٌۢ بِالْخَيْرٰتِ (فاطر۔32)

Meaning: So, some of them are cruel upon their souls, of them some are moderate following the middle course and of them some are those who excel towards eternal goodness. **(Al-Fatir-32)**

Shaikh Bahauddin writes while explaining the meaning of this verse in his book: "The cruel upon their souls" are those who do not remember Allah in their hearts and those who excel towards eternal goodness are those whose sign is لَا نَسِيَ رَبَّهٗ *(they never forget their Lord)*."

Ahmad bin Asim said:

❁ اَلظَّالِمُ صَاحِبُ الْاَقْوَالِ وَ اَلْمُقْتَصِدُ صَاحِبُ الْاَفْعَالِ وَالسَّابِقُ صَاحِبُ الْاَحْوَالِ

Meaning: Cruel upon souls are those who are men of words only, moderate ones who follow the middle course are the men of good deeds and those who excel are the men of spiritual states.

The cruels just recite the Name of Allah neglectfully and fell into the trench of destruction due to unawareness. That is why, efforts should be made to become a permanent reciter of zikr of Allah in heart which is the true zikr and takes to the destination blessing with all objectives. In a qudsi hadith Allah says about such reciter:

❁ اَنَا جَلِيْسُ مَنْ ذَكَرَنِيْ

Meaning: I am his companion who remembers Me *(by doing My zikr)*.

This hadith is explained as:

۞ اَلْجَلِيْسُ مَشْهُوْرُ لِذَّاكِرُ الْحَقِّ الَّذِيْ هُوَ جَلِيْسُ فَلَيْسَ الذَّاكِرُ

Meaning: The word جَلِيْسُ *(companion)* is fixed for the reciter who has acquired the company of Allah, and the one who is blessed with the company of Allah does not need to invoke His Name.

So the true zikr is that which gives immaculate life to the reciter's heart by the eternal remembrance of Allah and makes it pure and pellucid mirror. Then, such reciter reaches Baqa *(immortality)* after passing through the stages of Fana *(annihilation in Allah)*.

۞ فِيْنَا وَ الْعَيْشُ مَعَ اللهِ بِاللهِ وَذٰلِكَ مَعَ مَرْيَانَ الْحَقِّ بِذِكْرِ اللهِ فِيْ جَمِيْعَ الْعَبْدِ حَيَّتِيْ فَنَاهُ وَ اَحْيَاهُ قَالَ الْبَرِيْقِيُّ سُئِلَ اَبُوْ يَزِيْدُ عَنْ حَقِيْقَةِ الْمَعْرِفَةِ فَقَالَ اَلْحَيٰوةُ بِذِكْرِ اللهِ وَعَنْ حَقِيْقَةِ الْجَهْلِ فَقَالَ وَالْغَفْلَةُ عَنْ ذِكْرِ اللهِ

Meaning: To annihilate in Allah and then remain with Allah forever means to have an eternal vision of Allah through the zikr of Allah. It is possible for a person only when he becomes immortal with Allah after annihilating his mortal self completely. Bareeqi asked Hazrat Abu Yazid about marifat and ignorance. He replied "marifat means to gain life of heart by the zikr of Allah and ignorance means to be neglectful of the zikr."

This statement also endorses the zikr of heart. O' dear! When a seeker reaches at this stage and gets the marifat of Allah, he becomes as pure as angels and the zikr he has been doing as a human converts into the angelic zikr. Here he comes to know which is the real zikr and what is the reality of true zikr. He can easily differentiate the significance and effects of the zikr of tongue, zikr of heart and zikr of soul. Then, he as well as his zikr are raised to the level of belovedness. His soul finds eternal bliss on having presence before Allah and gets so much engrossed in Him that he does not need to do the zikr any more *(here his*

engrossment and love for Allah becomes his zikr). His state complies with the saying:

۞ مَنْ عَرَفَ اللّٰهَ لَمْ يَقُلْ اللّٰهِ

Meaning: Whoever recognizes Allah does not say "Allah, Allah" verbally.

۞ كَمَا قِيْلَ خَرَجَ سُهَيْلُ تَسْتَرِىْ يَوْمُ الْجُمُعَةِ مِنَ الْمَسْجِدِ وَنَظَرَ اِلَى النَّاسِ فَقَالَ اَهْلِ لَآ اِلٰهَ اِلَّا اللّٰهُ كَثِيْرٌ وَالْمُخْلِصُوْنَ قَلِيْلٌ اَوَلَمْ لِكُلِّ هٰذَا الْخِصَالُ اِلَّا الْمُصْطَفٰى صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ وَلِذٰلِكَ قِيْلَ لَهٗ فَاعْلَمْ لَآ اِلٰهَ اِلَّا اللّٰهُ الْعَظِيْمُ فَحَلَّهٗ وَسْطُ الْقَلَبِ الذِّكْرُ الْخُرُوْجُ مِنْ مِيْزَانِ الْغَفْلَةِ اِلٰى قَضَآءِ الْمُشَاهِدَةِ عَلٰى غَلَبَةِ الْخَرَفِ وَالْيَشْرِ O

Meaning: It is related that once Hazrat Sohail Tustari came out of the mosque after Friday prayer and saw that people were loudly reciting لَآ اِلٰهَ اِلَّا اللّٰهُ *(No one is to be worshipped but Allah)*. He said, "Most of the people just recite it verbally, only a few say it sincerely from the heart *(i.e. after knowing the reality behind its words)*. May be it is the speciality of the Holy Prophet only and most people are unaware of the reality of لَآ اِلٰهَ اِلَّا اللّٰهُ. That is why Allah said to him "Know! The core of your heart is the center of لَآ اِلٰهَ اِلَّا اللّٰهُ." One should raise ones level of reciting لَآ اِلٰهَ اِلَّا اللّٰهُ from a verbal neglectful recitation to the level of observing its reality so that ones heart is released from the dominance of evil.

The Holy Prophet said:

۞ مَنْ اَكْثَرَ ذِكْرُ اللّٰهِ بَرِئٌ مِّنَ النِّفَاقِ

Meaning: One who does the zikr of Allah excessively gets rid of evil.

This hadith lays emphasis on doing the zikr of Allah with every breath and not to be forgetful of the zikr any moment in order to get rid of evil. Evilness is not the attribute of the tongue rather its centre is heart, so, when the zikr of Allah dominates the heart, evil is exterminated from it. The Holy Prophet said:

۞ خَيْرَ الرِّزْقِ مَا يَكْفِى وَ خَيْرَ الذِّكْرِ مَا يَخْفٰى دُوْنَ الْجَهْرِ

Meaning: Best livelihood is that which is sufficient for the basic needs and the best zikr is that which is secret *(inward)* and not loud *(verbal)*.

This hadith also advises the seeker to do zikr in heart and forbids him from the loud and verbal zikr which is fruitless.

۞ كَمَا نَقَلَ فِىْ شَرَحُ الْاَوْرَادِ وَ اِنَّ الذَّاكِرَ لَا يَأْتِىْ اِلَّا بِقَلْبِهٖ وَجْهُهٗ لِاَنَّ الْجَهْرَ بِالتَّكْبِيْرِ بِدْعَةٍ فِىْ اَصْلِ عَرَفُ جَوَارَاتِ بِالشَّرْعِ وَالشَّرْعُ جَوَارَاتِ بِشَرْطِ الْاَدَاءِ بِالْجَمَاعَةِ وَ فِىْ فَتَاوٰى حُجَّةُ اَمَّا لِتَكْبِيْرِ فِىْ اَيَّامِ التَّشْرِيْقِ بِجَهْرِ الصَّوْتِ فِى الْمَسَاجِدِ وَالْاَسْوَاقِ كَرَّهَ عِنْدَ بَعْضُ الْمَشَائِخِ وَعِنْدَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ O

Meaning: It is written in *Sharh-al-Awrad*, "Certainly the real reciters of zikr are those who do it in their heart. Doing zikr loudly is a wrong innovation. However, saying Takbeer *(اَللّٰهُ اَكْبَر Allah-o-Akbar)*[35] loudly while offering the prayers which are made obligatory in Shariah[36], is allowed, specially in the congregational prayers." It is stated in *Fatawa al-Hujjah* that the Holy Prophet and other Shaikhs did not appreciate saying Takbeer loudly in the mosques or other place except during the Ayyam[37]-e-Tashreeq[38] *(or for the Azan i.e. call for prayer and during the congregational prayers)*.

[35] Meaning: Allah is the greatest
[36] Islamic law
[37] days
[38] 9th, 10th, 11th, 12th and 13th of Zilhajj are the Ayyam-e-Tashreeq

❁ يَحْيٰى ابْنِ ذَكَرِيَا عَلَيْهِ السَّلَامُ سُئِلَ اِبْلِيْسَ عَلَيْهِ اللَّعْنَةِ اَخْبِرْنِيْ عَمَّنْ تَسْتَهْزِئُ بِهِمْ وَ تَضْحَكُ عَلَيْهِمْ قَالَ الْمَرَائِيْ وَالْمَنَّانُ لِعَمَلِ وَالْمُسْبُوْقِ التَّوْبَةِ وَالْمُتْبَعِ الشَّهْوَتِ قَالَ اَخْبِرْنِيْ عَمَّنْ يَسْتَخِيْرُكَ وَالضَّحَكُ عَلَيْكَ قَالَ الذَّاكِرُ رَبَّهٗ فِي الشِّدَّةِ الرِّخَآءِ وَالْمَنْعِ وَالْعَطَآءِ وَذِكْرُ الَّذِيْ يَذَّكَّرُ بِلِسَانِ الْقَدِيْمِ لَيْسَ لَهٗ سَكُوْتٌ O

Meaning: Prophet Yahya son of Prophet Zakariya asked the Satan "Tell me whom do you make fun of?" He replied, "I make fun of those who are hypocrites and do good deeds just to show off, who boast of their favours upon others, follow their sensual desires and delay repentance." Then Prophet Yahya asked him "Who makes fun of you?" He replied, "The true slave of Allah who does zikr of Allah excessively, regardless of whether he is rewarded for it or not, whether he is treated harshly or softly, he keeps on remembering Allah with his ancient tongue[39] and never stops."

This statement sheds light upon the importance of certain facts. Firstly, one should always remain in the state of zikr which is possible only by the zikr of heart. Secondly, showing off ones good deeds makes a person laughing stock of the Satan. Thirdly, Satan cannot enter that person's heart who does zikr of Allah in heart eternally. Such a person laughs at the Satan and gains victory over it and all his deeds are absolved of hypocrisy. The Holy Prophet said:

❁ ذِكْرُ اللهِ اَفْضَلٌ مِنْ حَطْمِ السَّيْفِ فِيْ سَبِيْلِ اللهِ

Meaning: The zikr of Allah is far better than fighting valiantly in the way of Allah.

❁ ذِكْرُ لَآ اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ عَلَمَ الْاِيْمَانِ وَ بَرَأَةِ النِّفَاقِ وَ حَصَنَ مِنَ الشَّيْطَانِ وَ حَرَزٌ مِنَ الشِّرَاةِ

[39] Ancient tongue refers to the tongue of soul which was possessed by soul in eternity when the physical body and tongue were not created.

Meaning: The zikr of لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ contains the whole knowledge of faith and grants salvation from evil. It is the greatest refuge against the Satan and the best shield against evil.

❁ قَالَ سُهَيْلُ اِبْنِ عَبْدِ اللّٰهِ لَا بُدَّ لِلْعَبْدِ هٰذِهِ الْاَرْبَعَةِ اَلصُّمْتُ وَ الْخَلْوَةُ وَ تَرْكَ الشَّهْوَاةِ وَ سَهَرَ اللَّيْلِ فَصَارُ وَلِيًّا مِنَ الْاَوْلِيَآءِ اَوْ بَدَلًا مِنَ الْبَدَلَا وَ حُكِيَ بَايَزِيْدُ بُسْطَامِيْ قَالَ اِذَا ضَاجَّ الْمُرِيْدُ كَانَ نَهْرًا وَاِذَا سَكَتَ صَارَ بَحْرُ اَمْوَاجًا

Meaning: Sohail Ibn-e-Abdullah said, "Four things are essential for a person i.e. remaining silent, adopting solitude, renouncing sensual desires and awakening in the night *(to do the zikr of Allah)*. One, who will acquire these four habits, will be either a Saint or a mystic." Hazrat Bayazid Bastami said, "If a disciple expresses his spiritual states then he is like a canal and if he hides and keeps quiet, then he is deep like a river."

O' dear! You can understand from these quotes that how important is remaining silent and how eminent is the zikr of heart and the spiritual journey. Allah says:

❁ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمْ فِئَةً فَاثْبُتُوْا وَ اذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ (الانفال-45)

Meaning: O' believers! When you encounter any *(enemy)* army, stand firm and do zikr of Allah abundantly so that you may attain to success. **(Al-Anfal-45)**

Zikr of Allah can be done abundantly *(even while encountering the enemy army, that is to say in all the good and bad conditions)* only by the zikr of heart.

❁ كَمَا قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَرَسُوْلِهٖ وَالْيَوْمِ الْاٰخِرِ فَلْيَقُلْ خَيْرًا اَوْ يَسْكُنْ وَ اَرَادَ اللّٰهُ تَعَالٰى اَنْ يَّتَكَلَّمَ عِيْسٰى اِبْنِ مَرْيَمَ طِفْلًا صَغِيْرًا اَمَرَ بِمَرْيَمِ بِالسُّكُوْتِ فَقَالَ اللّٰهُ تَعَالٰى فَقُوْلِيْٓ اِنِّيْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِّمَ الْيَوْمَ

اِنْسِيًّا ○ قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ مَنْ ذَكَرَ اللّٰهَ وَ قَلْبُهٗ سَاءَ عَنِ اللّٰهِ فَاللّٰهُ خَصْمُهٗ يَوْمَ الْقِيَامَةِ قَالَ عَلَيْهِ السَّلَامُ لَعَنَ اللّٰهُ جَسَدًا قَائِمًا بَيْنَ يَدَيِ اللّٰهِ وَ لَيْسَ مَعَهٗ قَلْبٌ۔

Meaning: The Holy Prophet said, "The person who has faith in Allah, His Prophets and the life hereafter, must only speak for good or should keep quiet." When Allah decided that he would make Prophet Isa *(Christ)* speak when he was still an infant, he ordered his mother Hazrat Mariyam *(Marry)* to remain silent and asked her to tell people, "Today I am fasting for my Lord and will not talk to anyone." It is said by the Holy Prophet, "Allah will by angry with the person who does the zikr of Allah just verbally and his heart is not involved in this zikr." He also said, "Curse upon the person who prays Allah just physically and his heart and soul are not with him."

There are many other verses which lay emphasis upon the zikr of heart but I am not mentioning them just to be precise. There is another important hadith which impresses upon the zikr of heart:

❁ اُذْكُرُوْا ذِكْرًا خَامِدًا اَیْ خُفْيًا

Meaning: Do the zikr of Allah silently and secretly.

It is strange that in spite of so many verses, hadiths, sayings of the Saints and logical arguments which have been mentioned, the ignorants do not try to go beyond the physical prayers which are obligatory in Shariah and travel spiritually towards Allah. They are happy with their ignorance and negligence. Only a single word of wisdom is enough to make a wise person understand the reality, he does not require lengthy details.

Shaikh Aminuddin Kazrooni writes in his book that the Holy Prophet said: خَيْرُ الذِّكْرِ الْخَفِيِّ meaning: "Zikr-e-khafi *(the secret zikr)* is the best." If someone asks about the zikr-e-khafi and wants to know whether the secret zikr is better or the loud, I will answer him that the secret zikr is better but it does not mean that you do zikr in low tones or without making sound. If you are

doing zikr with your tongue, even if you are not making sound *(i.e. in the form of whispering)*, it is the zikr of tongue not the zikr-e-khafi. In fact zikr-e-khafi is better and above than the zikr of heart, zikr of soul and even the zikr of core. Its reality cannot be known by the apparent knowledge. O' dear! This zikr is just conferred upon the true seeker by the perfect Murshid and it cannot be acquired by anyone without the Murshid. Actually, it is forgetting everyone and everything other than Allah, it is negating ones all desires and even ones ownself, it is experiencing the spiritual states eternally. Here the questions arise, what is zikr-e-khafi and from where it originates? The existence of a person comprises of four main things i.e. the heart, the soul, the core and the tongue but if the zikr-e-khafi is not related with any of these four then which thing in the being of a person it is related to? The answer that came in my mind is that it is related with the breath of a person and originates from breath, as said by the Holy Prophet:

۞ اَلْاَنْفَاسُ مَعْدُوْدَةٌ كُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللّٰهِ فَهُوَ مَيِّتٌ

Meaning: Every person has counted breaths, every breath which leaves the body without the zikr of Allah is dead.

If, while describing this zikr we relate it with the breath, then we can say that Syed Jalaluddin's point of view is convincing. Another answer can be that, zikr-e-khafi originates from that part of the innerself of a person which is called "khafi"[40] *(the hidden)* and this proves the claim of Allah *(that I am hidden in yourself)*.

When this zikr progresses, it converts into zikr-e-ana which is focused on the point of ana[41] and that is the ultimate zikr which gives absolute perfection to the inward of the reciter. He gains

[40, 41] Just like physical body of a human has seven main parts i.e. head, chest, belly and four limbs similarly the innerself also has seven subtle parts which are; Nafs *(the innerself of a person)*, Qalb *(The heart or inward of a person)*, Rooh *(The soul of a person)*, Sir'r *(The Divine Secret)*, Khafi *(The Hidden-The Divine Soul)*, Yakhfa *(The Origin-The Divine Light)* and Ana *(The Divine Essence)*.

complete control over his innerself *(heart, mind, soul, nafs)* and becomes eligible for the success promised in the following verse:

۞ يَوْمَ لَا يَنْفَعُ مَالٌ وَّ لَا بَنُوْنَ O اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ O (الشعراء۔88,89)

Meaning: The day when neither wealth nor progeny will benefit. But he alone *(will gain success)* who appear before Allah with a Qalb-e-Saleem *(a heart pure of all evils)*. **(Ash-Shuara-88,89)**

Shaikh Abdullah Ansari says that قلب سليم Qalb-e-Saleem i.e. the perfectly pure heart is that which accepts and recognizes the Reality. Such a heart is appreciated and liked in the court of Allah and is called the "Manifestation of Allah". Whoever disobeys the Saint having such a heart in fact disobeys Allah because there is no difference between the intention and order of that Saint and Allah. Here, Qalb-e-Saleem *(the pure heart)* is grammatically used as the active subject. It is in fact the heart which is pure of the love of world and hereafter and free of all the evil attributes. Literally the word سليم Saleem also refers to the person who is bitten by snake and its poison has reached his each and every cell. When the heart of a true Momin is dominated by the fear, love and longing for Allah, it is called the Qalb-e-Saleem and only such a heart will be beneficial on the doomsday. Some say that Qalb-e-Saleem is that heart which is not attracted towards anything of this world or the hereafter and remains engrossed in Allah being indifferent to all the worries of the world.

۞ قَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ اِذَا كَانَ يَوْمُ الْقِيَامَةِ وَجَمَعَ اللّٰهُ الْخَلَآئِقِ لِحِسَابِهِمْ وَجَاءَتِ الْحَفَظَةُ حَفِظُوْا كَتَبُوْا قَالَ اللّٰهُ تَعَالٰى لَهُمْ اُنْظُرُوْا اَهْلِ مِنْ شَيْئٍ تَرَكُوْا فَيَقُوْلُوْنَ يَا رَبَّنَا مَا تَرَكْنَا شَيْئٍ مِّمَّا عَلَّمْنَاهُ وَحَفَظْنَاهُ وَالْاَقَدْ اَحْصَيْنَاهُ وَ كَتَبْنَاهُ فَيَقُوْلُ اللّٰهُ اَنَّ لِيْ وَ عَبْدِيْ سِرٌّ اِلَّا تَعْلَمُهُ اَحَدَ غَيْرِيْ وَاَنَا جِزِيْلُ بِهٖ قَالَ هُوَ الذِّكْرُ الْخَفِّي وَ قَدْ قَالَ صَاحِبُ الرِّسَالَةِ الْمُعْتَبِرِيْ فَاِنَّ ذِكْرُ الْخَفِّي لَايَرْفَعُهُ الْمَلِكُ

لِاَنَّ لَا اَطَّلِعُ لَهٗ عَلَيْهِ وَهُوَ سِرٌّ بَيْنَ الْعَبْدِ وَ بَيْنَ رَبِّهٖ كَمَا قَالَ عَلَيْهِ السَّلَامُ اَفْضَلُ الذِّكْرِ الْخَفِّيِ عَلَى الذِّكْرِ الَّذِيْ يَسْمَعُهُ الْحَفَظَةُ سَبْعِيْنَ دَرَجَةٍ ○

Meaning: The Holy Prophet says, "On the doomsday, when all the creation will be gathered for accountability and the custodian and recording angels will present the record of everyone's deeds before Allah, Allah will ask them to check if they have left anything unwritten. The angels will reply, "O' Lord! We have written everything that was in our knowledge and saved in writing everything that we were ordered to save." Allah will say, "There was a secret between Me and My special men about which no one knows, that secret is the zikr-e-khafi whose reward is My Ownself." The writer of the book *"Al-Mu'tabari"* writes, "Certainly! The angels cannot write about the zikr-e-khafi because they are not aware of it as it is far beyond and above their level." The secret between Allah and His men i.e. the zikr-e-khafi which is mentioned in the above referred hadith is discussed in another hadith in which the Holy Prophet says, "Zikr-e-khafi is seventy times better than the zikr which can be heard and recorded *(by the angels)*."

When a reciter reaches this level, his heart does the zikr of Allah automatically and his tongue remains silent. It is not possible for the angels to know or record the zikr-e-khafi, as they are not capable of it.

❁ اَلذِّكْرُ الْخَفِيُّ لَا يَرْفَعُهُ الْمَلِكُ وَ لَا يَطِيْقُ عَلَيْهِ وَ لَا يَقْدِرُ عَلَيْهِ الْمَلِكُ لِاَنَّ فِيْهِ بِذِكْرِ الْوُجُوْدِ وَالْمَلِكُ نُوْرٌ مَحْضٌ لَيْسَ فِيْهِ رَائِحَةِ الْجِسْمَانِيَّةِ فَلَوْا بَذَلَ الْوُجُوْدِ بِالذِّكْرِ الْخَفِّي عَدَمَ بِالْاِهْتِزَازِ وَالْحَرَكَتِ الشَّدِيْدِ ثُمَّ لَا يَتَجَسَّدُ اَبَدًا بِخِلَافِ الْاِنْسَانِ فَاِنَّهٗ دَانِ عَدَمَ لِاَنَّهٗ يَتَجَسَّدُ بَعْدَ الْفَنَاءِ سَرِيْعَةٍ بَعْدَ سَرِيْعَةٍ اِعْتَبَارَ الْجِسْمَانِيَّةِ لِاَنَّهٗ لَيْسَ فِيْهِ رَائِحَةَ الْجِسْمَانِيَّةِ فَكَيْفَ يَتَجَسَّدُ الْعَدَمِ وَ بَذَلِ الْوُجُوْدِ وَ ثُبِّتَ لِاَنَّ الْمَلِكُ لَا يَقْدِرُ عَلَى الذِّكْرِ الْخَفِّيِّ وَ لِذٰلِكَ حَرَمُوْا مِنَ الرُّؤْيَتِهٖ بِخِلَافِ الْاِنْسَانِ

فَاِنَّهٗ يَرَى اللّٰهُ تَعَالٰى بِالْعَيْنِ الظَّاهِرِ اَهْلَ الْفَنَآءِ وَالْبَقَاءِ بِخِلَافِ الْمَلِكِ فَاِنَّهٗ لَيْسَ بَقَآءً بَعْدَ الْفَنَاءِ فَحَرَكَ فَاِنَّهٗ هٰذَا سِرٌّ مِّنْ غَوَامِضِ الْاَسْرَارِ الرَّبُوْبِيَّةِ O

Meaning: Zikr-e-khafi is above the level of angels, they are neither capable of doing it nor can bear its effects. This zikr can sustain only in the human existence while the angels do not possess a body, they are only light. If the angels are allowed to do this zikr, they would not be able to bear its intense effects. They will lose their existence and become extinct just as they had no existence before creation. However, a human existence is entirely different from the angels, it was created directly from the Divine Existence in eternity, so a human soul finds immortality after annihilation. The eternal essence is assimilated in the physical being of humans as it requires a physical being to manifest itself. Since angels do not possess a physical existence, the eternal essence is not assimilated in them, that is why, the angels cannot do zikr-e-khafi and are deprived of the vision of Allah. On the contrary, the true men of Allah can see Allah even with their physical eyes. Human beings can pass through the spiritual stages of Fana *(annihilation)* and Baqa *(immortality)* that is why they can see Allah *(seeing Allah is possible only after annihilating oneself and having immortality with Allah)* while angels are deprived of these attributes. Only humans can have the honour of knowing the hidden secrets of Allah and drowning in these secrets."

O' dear! Shaikh Abu Saeed al-Khudri says, "There are three kinds of zikr; one is the zikr which is done by the tongue but the heart is oblivious of it, such a zikr is just a habit. Second is the zikr which is done by the tongue and heart is also involved in it, such a zikr is done to gain reward. A true seeker of Allah never seeks reward. Third is the zikr in which the tongue remains silent and the heart does the zikr, no one is aware of this zikr except Allah. The reciter must reach this level where his tongue remains silent and his heart does the zikr.

❁ كَمَا فِيْ كِفَايَتِ وَشِبْعِيْ رُوِيَ فِي الْاَخْبَارِ اِنَّ ثُلُثًا شَيْئًا لَا بَدَلَ عِنْدَ اللّٰهِ قَدْرٌ جَنَاحَ بَعُوْضَةٌ اَلصَّلٰوةِ بِالْعَادَتِ وَ ذِكْرُ بِالْغَفْلَتِ وَالصَّلٰوةُ عَلَى النَّبِيِّ عَلَيْهِ السَّلَامُ مِنْ غَيْرِ حُرْمَةٍ وَ صَرِيْحٍ O

Meaning: Hazrat Sha'abi says that three things are absolutely worthless for Allah, first is the salat which is offered just as a habit, second is the zikr during which heart is oblivious and third is the darood[42] which is sent upon the Holy Prophet without keeping in view his respect and honour.

The Holy Prophet has forbidden to do zikr loudly and show it to others.

❁ كَمَا رُوِيَ اَنَّهٗ كَانَ فِيْ بَعْضِ غَزْوَةٍ فَلَمَّا اِنْصَرَفُوْا عَلٰى وَادِيٍّ جَعَلُوْا يُكَبِّرُوْنَ وَيَهْلُوْنَ وَ يَرْفَعُوْنَ اَصْوَاتَهُمْ فَقَالَ النَّبِيِّ عَلَيْهِ السَّلَامُ يَاَيُّهَا النَّاسُ لَا تَرْفَعُوْا اَصْوَاتَكُمْ عَلٰى اَنْفُسِكُمْ اِنَّكُمْ لَاتَدْعُوْنَ اِصَمَّ وَ لَا غَائِبًا اِنَّمَا تَدْعُوْنَ سَمِيْعًا قَرِيْبًا اِنَّهٗ مَعَكُمْ اَيْنَمَا كُنْتُمْ قَالَ اللّٰهُ تَعَالٰى اَنَا عِنْدَ ظَنِّ عَبْدِيْ بِيْ وَ اَنَا مَعَهٗ اِذَا ذَكَرَنِيْ O

Meaning: It is related that once the Holy Prophet was returning from a Ghazwa[43]. When he passed from a valley, people present there started saying takbeer and doing the zikr of Allah loudly. On hearing their voices, the Holy Prophet said, "O' people! Do not raise your voices from one another. You are not addressing the One who cannot hear, neither is He absent nor far from you. Whom you are invoking is the All Hearing and the Omnipresent. He is with you wherever you are. Allah says, "I am as My slave perceives Me and I am with him when he invokes Me."

This hadith also endorses the importance of zikr of heart which is possible through waham. This zikr is done with the inhale and exhale of breath and is called "Pas-Infas". It is said about this

[42] Salutations and blessings upon the Holy Prophet
[43] Religious combat in which the Holy Prophet participated himself

zikr, "If you are a true Arif[44], acquire the zikr of Pas-Infas, both the worlds will come under your possession in just a single breath." The zikr of Pas-Infas grants eternal life to the heart and makes it eligible for presence before Allah. It is written in *Ahya-ul-Uloom*:

۞ قَالَ اَوَّلَ حُضُوْرِ الْقَلْبِ يَعْنِيْ بِهٖ اِنَّ بِفَرَغِ الْقَلْبِ مَا هُوَ لَازِمٌ لَهٗ وَ يَتَكَلَّمُ بِهٖ فَيَكُوْنُ الْعِلْمُ بِالْفِعْلِ وَالْعَمَلِ وَالْقَوْلِ مَقْرُوْنًا بِهَا وَ لَا يَكُوْنُ الْفِكْرُ جَارِيًا فِيْ غَيْرِنَا فَلَمَّا اِنْصَرَفَ الْفِكْرُ عَنْ غَيْرِ مَا هُوَ فِيْهِ فَكَانَ فِيْ قَلْبِهٖ ذِكْرُنِيْ لَمَّا هُوَ فِيْهِ وَ لَمْ يَكُنْ فِيْهِ غَفْلَتٌ عَنْ كُلِّ شَيْءٍ فَقَدْ حَصَلَ الْحُضُوْرِ O

Meaning: To find the presence of heart before Allah, it is must to purify the heart from everything other than Allah. When the heart of the seeker is perfectly purified, only then Allah talks to him. When all the deeds, words, actions and knowledge of the seeker are for the sake of Allah only, then the seeker ever remains in the state of meditation upon Allah which discards everything other than Allah from his heart. Then the zikr continues in his heart, as a result, the heart of seeker finds presence before Allah becoming indifferent to everything.

O' dear! The zikr-e-khafi which is the zikr of Pas-Infas is the real prayer of the heart. It is also called "negation of oneself and one's desires" as it demands that none of person's breath passes without the remembrance of Allah *(he is so much engrossed in the remembrance of Allah that he forgets everything, even himself)*. Such a breath which is taken with the zikr of Allah is like a priceless pearl. If such a high valued pearl like breath is rated then its lowest price will be equal to both the worlds. Wasting such a pearl is just foolishness.

[44] The Knower of Allah who recognizes Him

ہر یک نفس کہ میرود از عمر گوہری است　　کانرا خراج ملک دو عالم بہا مبند
کیں خزانہ و مُہے رائیگاں بباده　　وآنکہ رُوئے بخاک تہی دست بے نوا

Meaning: Every breath one takes is like a pearl whose price is more than both the worlds. One who wastes this treasure, remains empty handed and indigent *(spiritually).* Grieve upon him!

Allah says in a Qudsi hadith "When a person remembers Me with negligence, I remember him with a curse." Heart is usually oblivious and neglectful of the zikr done by tongue, hence, such zikr is a cause of curse from Allah and is just a habit not prayer. Presence of heart is gained only if zikr is done in the heart, it is so effective because Allah is also in the heart. The Holy Prophet has reproached those who are deprived of presence of heart by saying:

۞ لَا صَلٰوۃَ اِلَّا بِحُضُوْرِ الْقَلْبِ

Meaning: No salat without the presence of heart.

Loving Allah is also the job of heart *(not of any other organ)*, so, when the organs are doing nothing *(and the person is deeply engrossed in the love of Allah)* then the presence of heart is gained. Someone asked a Saint "What is Ishq[45]?" He replied "It means doing nothing". That is to say, when organs stop doing prayers or other deeds and one forgets everything other than Allah then the heart gets engrossed in the Divine Beloved *(in other words one's heart gets so much absorbed in the love and remembrance of Allah that one is not able to do anything physically)*. When the Divine Love is aroused intensely in the heart, then the heart perpetually remains present before the Beloved and considers it a great sin to separate from Allah even for a moment.

[45] Intense love for Allah

ہر آنکو غائبے حق نگر نار آنست

دران دم کافر است اما نہان است

Meaning: Curse upon the one who is oblivious of seeing Allah even for a moment. He becomes infidel in that moment but is not aware of his infidelity.

کسے غائبے پیوستہ باشد

در اسلام بروے بستہ باشد

Meaning: If he remains oblivious of Allah continuously then he is excluded from Islam.

حضور بخش پروردگار

کہ خُود را غائب طاقت ندارم

Meaning: O' Allah! Bless me with your closeness and presence as I cannot remain away from you.

O' dear! Now we return towards the discussion of our main objective i.e. waham. You must know that all the senses of your innerself have the power to cognate and view the inward world. Your innerself has been blessed with the special attributes of seeing, hearing, speaking etc. The inward way of marifat of Allah can never be travelled without the Sultan of waham *(i.e. the Murshid Kamil)*. Without having the attention of his spiritual sight, whatever you see and consider as waham is just a satanic deceit, an illusion created due to the dominance of nafs and self fabrication. One must not let these delusions attack him. No one can cross this wild jungle *(of satanic deceits and illusions of nafs)* without the help of Sultan of waham and the strength of true faith. It is very ancient and difficult way, which cannot be travelled without help and courage. To sustain in this boundless kingdom of marifat of Allah three[46] things are most important

[46] Divine love, Divine favour and perfect faith

and inevitable which cannot be gained without the Sultan of waham.

There are some words which often suggest the same meaning but are used in different context. e.g. "Mushahida" and "Mashhood" *(both refer to Divine Observation)*, Alam-e-Ghaib and Hazoor *(both refer to the hidden world of Divine Presence)*, "Tamasal" and "Misal" *(both means the metaphorical manifestation)*, "Quds" and "Laqa" *(both suggest having Divine Closeness)*, "Jalal" and "Jamal" *(both are attributes of the same Divine Essence)*, "Haqeeqat" and "Makhfi" *(both indicate towards the Divine Reality which is hidden. "Haqeeqat" means "The Reality" and "Makhfi" means "hidden")*, "LaHoot" or "Ana" or "Hoo" *(all three refer to Divinity, "LaHoot" is the world of Divinity and "Ana" is the Divine Essence Hoo)*. Similarly there are some other words which are frequently used by the mystics such as faith, belief, fikr *(meditation)*, waham, perception, courage, thoughtful etc. In mysticism meanings of these words are different than they are generally understood. Allah says:

❁ وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ ○ ع (الحجر-99)

Meaning: Worship your Lord excessively so that you attain to the final level of faith *(or belief)*. **(Al-Hajjar-99)**

❁ تَفَكُّرُ سَاعَةٍ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ

Meaning: Meditation of a moment is better than the worship of both the worlds. **(Hadith)**

❁ اَنَا عِنْدَ ظَنِّ عَبْدِیْ بِیْ

Meaning: *(Allah says)* I am as My slave perceives Me.

❁ سُلْطَانُ الْوَهَمِ اَعْظَمُ فِیْ هٰذَا الطَّرِیْقِ مِنْ کُلِّ شَیْءٍ اَوْ مِنْ کُلِّ عِبَادَةٍ

Meaning: Sultan of waham is the greatest of everything and all the worships in this way *(of mysticism)*.

The Holy Prophet said:

۞ سَجَدَ لَكَ خَيَالِيْ وَ اٰمَنَ بِكَ فُؤَادِيْ

Meaning: *(O' Lord!)* I prostrate before You, in such a manner that my heart and even my thoughts bow before you.

۞ اَلْهِمَّةُ غَرِيْبَةٌ لَا يَصِلُ اِلَى الْخَالِقِ وَ لَا يَسْكُنُ اِلٰى مَخْلُوْقٍ

Meaning: One who is not courageous can neither attain the union of the Creator nor stay with the creation.

The mentioned terms are usually used to refer to same meaning i.e. connection with Allah , although some of them have so deep meaning that one cannot perceive them accurately.

O' dear! Auham *(or waham)* is in fact the seeing, hearing, speaking and understanding of the heart. Without the power of auham and the effective courage, the spiritual journey towards Allah is impossible. Although a person cannot see or perceive the spiritual world with his physical senses but the inward senses have this ability. The love of the world, sensual desires and unnecessary involvement in worldly affairs ruin *(or veil)* these senses and a person is deprived of seeing and perceiving the spiritual world. When the evil desires of the world and sensual appetites of youth attack him, he intentionally goes away from Allah and his spiritual perception is weakened day by day. He gradually gets ill spiritually with various inward diseases. Allah says:

۞ اِنَّ مِنْ اَزْوَاجِكُمْ وَ اَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ (التغابن۔14)

Meaning: Surely among your wives and your children, some are your enemies *(who keep you away from the way of Allah involving you with themselves)*, so beware of them. **(At-Taghabun-14)**

(Due to the extreme love of worldly relations and wealth, the love of Allah, which is in the essence of humans and a source of

spiritual strength and nourishment, gets suppressed, as a result) Various spiritual illnesses and disorders are produced in the inward of a person. Allah says:

❁ اِنَّمَآ اَمۡوَالُكُمۡ وَ اَوۡلَادُكُمۡ فِتۡنَةٌ (التغابن۔15)

Meaning: Certainly! Your wealth and progeny are a cause of chaos. **(At-Taghabun-15)**

Hence, tribulations and chaos are created in his inward and harm his heart according to the verse:

❁ لَا يَنۡفَعُ مَالٌ وَّلَا بَنُوۡنَ (الشعراء۔88)

Meaning: "Neither your wealth nor progeny will benefit you" **(Ash-Shuara-88)**

Evil of the world gathers in his heart and makes it ill, as a hadith says:

❁ حُبُّ الدُّنۡيَا رَأۡسُ كُلِّ خَطِيۡئَةٍ

Meaning: Love of the world is the base of all evils.

He reaches such a low spiritual state that all his inward senses are finished so much so that he does not pay attention towards the love and marifat of Allah for years and years. The veils put upon his heart and soul become thick and dark with every passing moment and he drowns in evil. Allah has warned such people at many places in Quran and expressed grief upon their condition هَيۡهَاتَ هَيۡهَاتَ (المومنون۔36) meaning: Alas! Alas! *(Al-Mominun-36).*

The inward senses of the Prophets get nourished and strengthened by the attention and kindness of Allah and they swiftly progress towards the Divine World of Reality. They are so much engrossed in the zikr and meditation upon Allah that they are never prevented from the observation and vision of Allah, hence they are never attacked by spiritual diseases.

If a true seeker of Allah wishes that his inward gets cured of all the spiritual diseases and he is blessed with the power of

waham and all his inward senses start working so that he can view the subtle inward world, then he must first of all find a perfect Murshid who is also a spiritual physician. That perfect Murshid treats his spiritual diseases according to the method prescribed in Quran and practised by the Holy Prophet and then grants him the power of waham and leads him on the spiritual journey. The seeker should not commit mistake in understanding the real spiritual way because the inward ways are interconnected. The perfect Murshid gives life to the heart of the true seeker and revives his inward senses by his spiritual authority. It is said that:

❁ مَنْ اَحْيَا اَرْضَ مَيْتًا فَهِيَ لَهٗ

Meaning: Whoever revitalizes a dead land, that land belongs to him.

The Murshid takes control of the inward of the seeker, gives life to it and removes the filth of everything other than Allah from it. This is possible just by the spiritual authority of the Murshid. The Holy Prophet who is the real perfect Murshid, said about his true seeker Abu Bakr Siddique:

❁ مَا فَضَلَ اَبُوْبَكْرٍ بِكَثْرَةِ الصَّلٰوةِ وَ لَا بِكَثْرَةِ التِّلَاوَةِ وَالصَّوْمِ وَلٰكِنْ بِشَيْءٍ وَقَرَ فِيْ قَلْبِهٖ

Meaning: The excellence of Abu Bakr is not due to his excessive prayers, recitation of Quran or fasting but due to a special thing that is embedded in his heart.

O' dear! You must also verily know that the life of heart and progress in the spiritual journey of marifat of Allah cannot be attained by the disciple through hard work, it is just under the authority of the Murshid who confers it only upon the true seeker. The following saying of the Holy Prophet also indicates towards this fact:

❁ مَا صَبَّ اللّٰهُ شَيْئًا فِيْ صَدْرِيْ اِلَّا قَدْ صَبَبْتُهٗ فِيْ صَدْرِ اَبِيْ بَكْرٍ

Meaning: Allah inculcated a very special thing into my heart *(His love and vision)* which I inculcated in the heart of Abu Bakr.

O' dear! Unless the inward senses are not revived and the company of Sultan of waham is not acquired which grants the light that is inevitable to see and perceive the spiritual world, the spiritual flight of soul, progress in the inward journey and control over one's heart is not attained. It is possible only through the power of waham.

تو دید بدست آر کہ ہر ذرۂ خاک

جامیست جہاں نما چون در نگری

Meaning: You must acquire the spiritual sight, only then you can see that every dust particle contains and manifests a whole world.

Hence, the true seeker of Allah must visit the perfect Murshid who takes his heart under his authority and treats all his spiritual diseases according to the knowledge of Quran and Sunnah[47] of the Holy Prophet. The Murshid helps the seeker cross all the spiritual stations and reach the destination by the power of waham and his spiritual authority. The Holy Prophet declared the status of the true and perfect Murshid in these words:

۞ اَلشَّیْخُ فِیْ قَوْمِہٖ کَالنَّبِیِّ فِیْ اُمَّتِہٖ

Meaning: A Shaikh among his disciples is like a Prophet among his nation.

(When the Murshid blesses the seeker with the power of waham) the seeker gains strong faith in this hadith and comes to know perfectly that the spiritual journey starts and completes only by the favour and help of a perfect Murshid, without him nothing can be achieved even if the disciple works the hardest.

[47] Ways of the Holy Prophet

Progress in this way requires cooperation of both the Murshid and the disciple. The Murshid should be perfect like the Holy Prophet who did not keep his spiritual powers and knowledge with himself *(rather blessed his Companions with them also)* and the disciple should be like Hazrat Abu Bakr Siddique who sacrificed his each and every possession for his Murshid with sincerity and truthfulness. When such a Murshid and disciple join each other *(spiritually as well)* then the spiritual level of the disciple is raised day by day and their inward connection is strengthened with every moment, as the Holy Prophet said about Hazrat Abu Bakr:

❁ لَوْ وُزِنَ اِيْمَانُ اَبِيْ بَكْرٍ مَعَ اِيْمَانِ النَّاسِ لَرَجَحَ

Meaning: If the faith of Abu Bakr is compared with the combined faith of all the people then his faith will be greater and superior.

There exist certain spiritual veils that was why the spiritual beneficence gained by Hazrat Abu Bakr due to his sincerity and veracity could not be acquired by Hazrat Abu Huraira and Hazrat Zaid bin Haaris. Even though, the Holy Prophet blessed everyone equally just like the sun shines equally upon everything, however beneficence is gained according to one's capability and capacity.

پرتو خورشید عشقت برہمہ تابد

ولیکن سنگ بیک نوع نیست تا ہر گوہر شوند

Meaning: The light of your love enlightened everything but all the stones do not have the capacity to be turned into pearl.

So, everyone gained beneficence from the Holy Prophet according to his sincerity and inward purity. The spiritual elevation of a seeker requires capability and courage from both sides i.e. from the disciple as well as the Murshid. If anyone of them is incapable *(either disciple is not a true seeker or Murshid is imperfect)* the marifat of Allah can never be gained properly. When a true seeker finds a perfect Murshid and adopts his

company then they should never separate from each other. The perfect Murshid blesses the seeker with the power of waham by his spiritual authority and inculcates in him the courage required to travel the spiritual journey. He connects the seeker with Allah so strongly that everything other than Allah is obliterated from his heart and he remembers nothing but Allah.

چو خواہی مونس قُلْ ھُوَ اللّٰہ
خطے در کش بگرد ماسوئ اللہ

Meaning: If anyone wants to know the true meaning of قُلْ ھُوَ اللّٰہُ اَحَدٌ *(say that Allah is One)* then he must put a cross against everything except Allah.

O' dear! The perfect Murshid grants Faqr to the true seeker in seven steps which cannot be explained in words as they are hidden and inward. Then the seeker reaches the level where لَا مَتَاعُ بِغَیْرِ اللّٰہ meaning: "He has nothing but Allah" and gains eternal life as there remains nothing but the Divine Reality in him. When the essence of zikr is embedded in the inward of the seeker, he is blessed with its real beneficence and his inward is enlightened and brightened. Then his power of waham is increased with every moment automatically. The Noor of zikr merges with the Noor of the Divine Essence and is sustained in the whole being of the seeker. The Noor of zikr is related with *(or is granted by)* the Sultan of waham who attacks the points of sensual desires and love of pleasures of the world inside the physical body of the seeker with the spiritual armies and puts an end to both with the Divine Help. Then the Sultan of waham sets the foundation of zikr-e-khafi at its fixed point in the inward being of the seeker. He then reaches the core of the seeker where the Divine Secret is concealed, he brings the core of the seeker under his spiritual authority and enlightens it just like his ownself by his spiritual beneficence. Then he enters the kingdom of heart of the seeker, conquers it and makes it subtle like his

own heart purifying it perfectly, hence takes the heart of the seeker to such an elevated level where it becomes the Divine Pen. The disobedience of such a heart is in fact the disobedience of Allah. The seeker gains complete control over his innerself and heart. Shaikh Abdullah Ansari says:

در ہوا گر پری مگس در بروئے آب روی ہمچو خسے
دِل بدست آورے آنگاہ کسے غیر زیں ہر چہ کنی در ہوسے

Meaning: If you can fly in the air then your worth is just equal to a bee and if you can walk on water then you are like a hay straw. However, if you gain control over your heart then you can be considered worthy. Whatever you do other than this, is just lust.

After illuminating the heart with the Noor of zikr, the Sultan of waham pays attention towards the nafs of the seeker from where the sensual desires originate, he sanctifies it and kills the evilness of the nafs about which it is said:

❁ اَلنَّفْسُ بَہِیْمِیَ الظَّالِمُ الْاَکْبَرُ

Meaning: Nafs is the most cruel beast.

When he enters the kingdom of nafs he destroys all its evil desires, as said:

❁ اِنَّ الْمُلُوْكَ اِذَا دَخَلُوْا قَرْیَةً اَفْسَدُوْهَا وَجَعَلُوْٓا اَعِزَّةَ اَهْلِهَآ اَذِلَّةً ۚ (النمل۔34)

Meaning: No doubt! When the kings enter a town they destroy it and disgrace its respected ones. **(An-Namal-34)**

Then, he makes the nafs submissive and turns it into an obedient servant. After reforming all these inward organs of the seeker and enlightening them, the Sultan of waham pays attention towards his mind and soul and enlightens them like his own. Darkness is completely removed from the innerself of the seeker and Noor envelops him. The Divine Effects of the verse اِنَّ الدِّیْنَ عِنْدَ اللّٰہِ الْاِسْلَامُ (آلِ عمران۔19) meaning: "Truly Islam is the

only religion in Allah's Sight" *(Aal-e-Imran-19)* dominates his whole self *(i.e. he completely and perfectly follows the true religion Islam, inwardly and outwardly)*.

The seeker then beholds two beautiful stars in his inward kingdom by zikr *(the two stars refer to the inhale and exhale of his breath which are engrossed in the zikr)* which have different lights *(i.e. effects)*. These stars become his obedient *(i.e. he gains control over his breath and none of his breath can pass without zikr)*. Due to the light of these stars, the darkness of the physical pleasures that had dominated his being, vanishes and all the pleasures which seemed very attractive to him earlier, now become a torment for him. All his inward and outward organs are changed according to the verse:

۞ يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ (ابراہیم۔48)

Meaning: The day when *(this)* earth will be replaced with another earth. **(Ibrahim-48)**

The kingdom of his whole being which was too headstrong and rebellious, becomes submissive and obedient, as is said:

۞ اَلْاَعْرَابُ اَشَدُّ كُفْرًا وَّنِفَاقًا (التوبہ۔97)

Meaning: These nomads are too stubborn upon their infidelity and are incorrigible hypocrites. **(At-Tawbah-97)**

His faith is then accomplished according to the verse:

۞ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ (المائدہ۔3)

Meaning: "This day have I perfected your religion for you." **(Al-Maidah-3)**

He is honoured with all the inward blessings, as Allah says:

۞ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ (المائدہ۔3)

Meaning: "And completed My blessings upon you." **(Al-Maidah-3)**

His whole life becomes an embodiment of Islam according to the verse:

❁ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا (المائدہ۔3)

Meaning: "And chosen for you Islam as Deen *(a complete code of life)*." **(Al-Maidah-3)**

All his inward and outward parts have now been converted into Noor. In fact, he has found a completely new existence that aroused from his core which contains the Divine Secret. He now truly understands the meaning of the hadiths:

❁ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا يَمُوْتُوْنَ بَلْ يَنْتَقِلُوْنَ مِنْ دَارٍ اِلَى الدَّارِ

Meaning: No doubt! The friends of Allah do not die, they just shift from one place to another.

❁ اَلْاَنْبِيَآءُ يُصَلُّوْنَ فِيْ قُلُوْبِهِمْ

Meaning: The Prophets offer their salat inside their heart.

He spiritually takes bayat of the Holy Prophet and enters the world of Noor, hence darkness vanishes for him from everywhere according to the verse:

❁ وَاَنْزَلْنَآ اِلَيْكُمْ نُوْرًا مُّبِيْنًا (النساء۔174)

Meaning: And We have sent down to you the enlightening Noor. **(An-Nisa-174)**

جلوہ شدہ کُلّی صلوٰۃ مبارک باد

Meaning: Congratulations and blessings! Now everything has been unveiled and enlightened.

O' dear! Whatever has been mentioned before is the way of Prophets and Saints to attain the marvelous spiritual levels but the way of ascetics is that they are always busy in doing physical worships like offering salat, fasting, paying Zakat, performing Hajj, recitation of Quran, zikr by tongue etc. and want a reward

from Allah Almighty for their worships. They consider themselves doing the right thing but inwardly they are far away from Allah *(as all their deeds are just physical and their heart is not involved in it, and secondly because they worship Allah to seek reward instead of His closeness)*. Najmuddin Kubra says:

❁ قَالُوْا اُسْلُوْفِ هٰذَا الطَّرِيْقُ اِنَّ زَمَانَ الطَّوِيْلِ وَ اَقَلَّ مِنَ الْقَلِيْلِ وَ مَعَ ذٰلِكَ الْوُصُوْلِ مِنَ النَّوَادِرِ

Meaning: Those who adopted the way of asceticism and did a lot of struggle over a long period of time, gained very less from this effort and rarely achieved the union of Allah.

Hence, it is clear that closeness and union of Allah can rarely be gained by physical worships and outward good deeds. A Saint said:

❁ اَلصَّلٰوةُ وَتِلَاوَةُ الْقُرْاٰنِ وَ الْحَجُّ وَالزَّكٰوةُ اُمُوْرٌ حَسَنَةٌ وَلٰكِنْ شَانُ الطَّالِبِ شَانٌ اٰخِرٌ

Meaning: No doubt! Offering salat, recitation of Quran, performing Hajj and paying zakat are good deeds but the marvel of a true seeker of Allah is to reach the ultimate destination *(i.e. union with Allah)*.

When a true seeker joins a perfect Murshid by taking his bayat and the Murshid leads him upon the mystic path then the seeker should remain in his company as much as possible. The Murshid teaches him the good deeds of the soul and grants him control over his innerself. Then his spiritual journey starts and he gets engrossed in the zikr of Pas-Infas. None of his breath passes without the zikr and his heart is never free from the waham. He exhales with لَآ اِلٰهَ[48] and inhales with اِلَّا اللّٰه[49]. He does the zikr of Allah in this way every moment so that he is never left without the remembrance of Allah. He follows the rule:

[48] Meaning: No one is to be worshipped
[49] Meaning: Except Allah

❁ كُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللهِ فَهُوَ مَيِّتٌ

Meaning: The breath which passes without the zikr of Allah is dead.

The continuous remembrance of Allah enlivens his heart as said:

❁ اَلنَّاسُ يَنَامُوْا اِذَا مَاتُوْا فَانْتَبَهُوْا مَضْرُوْنَ

Meaning: People are sleeping *(spiritually)*, when they die they wake up *(i.e. their souls wake up)*.

He acquires the eternal zikr of heart about which it is said:

❁ اَفْضَلُ الذِّكْرِ الْخَفِيِّ

Meaning: zikr-e-Khafi is the greatest.

The Noor of zikr enlightens his heart and makes him favourite in the court of Allah. He is blessed with the purgation of nafs, sanctity of soul and victory over the heart which is the result of spiritual enlightenment and meditation. The zikr shifts from breath to the castle of his heart. Then the heart gets the power of zikr and the eternal zikr-e-khafi is embedded in it. The seeker comes to know the reality of life and death, sleep and awakening, and the entire spiritual world is revealed upon him. He gains the contemplation of his Murshid and finds union with his soul, then they are never separated from each other. If the seeker finds anything difficult to understand which may become a veil or obstacle in his spiritual journey, the soul of the Murshid immediately makes it clear upon him. His innerself gets enlightening knowledge from the Murshid. Neither he ever separates from the soul of the Murshid nor transgresses. Whenever he faces a problem he refers to his heart and benefits from it. In all the issues, he makes his heart the judge and takes the decision from it. If the seeker has not completely annihilated in the soul of the Murshid then he can commit a mistake at this stage because sometimes his nafs dominates him due to his negligence

and he can misunderstand the desire of his nafs as the inspiration of his heart and sometimes it becomes very difficult for him to differentiate between them. If the seeker wants that he completely gets rid of the dominance of the nafs and its delusions do not appear, if he wishes that he gets the power to fight against the nafs and its desires and his heart finds the Divine Presence then he ought to start the spiritual journey under the supervision of the Murshid who is the Sultan of waham and must gain the power of waham from him. He should continue his spiritual journey in such a way that he crosses the seven skies, reaches the Divine Throne, joins the sacred souls present there and then drowns in the Oneness of Allah. Then his heart *(or soul)* becomes an eternal spiritual traveller *(i.e. he is always progressing spiritually)* and he gains the required courage to confront and control his nafs and its desires. Even then, he must beware as he will have to face a few more dangers in this spiritual journey. When he enters the world of waham, which is the world of Reality, and explores it verily, then his inward senses become alive with which he can observe the theophanies of Divinity. He gets engrossed in observing these theophanies which descend upon his heart continuously. *(This engrossment and the presence before Allah become his real worship)* The loud zikr is then forbidden for him as said مَنْ عَرَفَ اللّٰهُ لَا يَقُوْلُ اللّٰهَ "One who recognizes Allah does not say 'Allah, Allah' loudly". He makes it compulsory for himself to keep quiet, rather he considers it a sin and disrespectful to invoke Allah loudly because when a person meets his elders or eminent persons he does not call them by their name, it is like disrespecting them. How foolish would one sound calling out loud the name of a person present right near him. Similarly the person who has found the nearness of Allah and is always observing Him, feels embarrassed to invoke Him or do His zikr loudly, as he finds it disrespectful.

It is said:

❁ اَلْمَجَازُ قَنْطَرَ الْحَقِيْقَتِ

Meaning: The metaphor reflects Reality.

Shaikh Bayazid says:

❁ تَوْبَتَ النَّاسِ مِنْ ذُنُوْبِهِمْ وَتَوْبَتِیْ مِنْ قَوْلِ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Meaning: Common people repent from sins while I repent from saying لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ.

Apparently لَآ اِلٰهَ اِلَّا اللّٰه are words which are spoken, heard and understood, then what does he mean by repenting from these words? It is that he was repenting from saying these words loudly from his tongue not from having faith in them and saying them from his heart. So, saying لَآ اِلٰهَ اِلَّا اللّٰه is something else while observing لَآ اِلٰهَ اِلَّا اللّٰه is something else and experiencing لَآ اِلٰهَ اِلَّا اللّٰه is entirely different. I swear by the Lord that if only a little particle of the Divine Beauty of Prophet Mohammad had dropped on the universe while he experienced the state of لَآ اِلٰهَ اِلَّا اللّٰه, everything would have burnt by the Divine Majesty. However he taught لَآ اِلٰهَ اِلَّا اللّٰه and its reality to the people gradually and steadily. Whoever heard لَآ اِلٰهَ اِلَّا اللّٰه from him and learnt its reality became a true faithful as Allah says اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ط (الانفال-4) meaning: "Verily they are the true believers" *(Al-Anfal-4)*. The Divine Light of Allah enveloped his soul which made it easier for him to cross all the barriers of this material world and reach the spiritual world. Salutations upon Prophet Mohammad. He said:

❁ اَلْاِيْمَانُ بِضْعَ وَ سَبْعُوْنَ شُعْبَةً اَدْنَاهَا اَمَاطَةَ الْاَذٰى عَنِ الطَّرِيْقِ وَاَعْلَاهَا شَهَادَةُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ

Meaning: There are seventy levels of faith, the lowest of which is to remove a throne *(or hurdle)* from the way and the highest is to give witness of لَآ اِلٰهَ اِلَّا اللّٰه i.e. there is no one to be worshipped but Allah.

He also said that the lowest level of faith is to renounce the world and the highest is to say لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ *(from heart)*.

O' dear! The Holy Prophet tolerated the afflictions given by people and remained patient with them so that they would accept لَآ اِلٰهَ اِلَّا اللّٰه from heart, but when they embraced Islam and said لَآ اِلٰهَ اِلَّا اللّٰه, most of them did it just to save themselves and their properties *(so that they are not killed in religious combat against infidels)*. Whomsoever loves this world and is engrossed in it says لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ with his physical tongue only and not from his heart. Saying لَآ اِلٰهَ اِلَّا اللّٰه just superficially does not give him any *(spiritual)* benefit except that his life and property are saved. O' dear! It is utterly unlawful to say لَآ اِلٰهَ اِلَّا اللّٰه verbally such that your heart is unaware of its reality because if your heart does not support what you say from tongue then it is an absolute lie and telling such a lie is unlawful, even if it is told to protect your property and honour. In the mystic way saying لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ only verbally is not enough neither it is considered appropriate to do so. The Holy Prophet said:

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ خَالِصًا مُّخْلِصًا دَخَلَ الْجَنَّةَ بِلَا حِسَابٍ

Meaning: Whoever sincerely says لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ, will enter the heaven without any accountability.

In this hadith, he did not mean the one who says لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ just verbally rather he referred to the one who says it from heart. The sacred Companions asked the Holy

Prophet وَاِنۡ زَنٰی وَاِنۡ سَرَقَ meaning: "Even if he has committed adultery or robbery?" He replied وَاِنۡ زَنٰی وَاِنۡ سَرَقَ meaning: "Yes! Even if he has committed adultery or robbery." He repeated these words thrice and added, "Haven't you heard, when the pure soul came into being, it at once started invoking اَللّٰہُ which will be continued till the doomsday. When the doomsday will occur, it will still be invoking اَللّٰہُ. Even then, no one will ever reach the ultimate level of invocation of اَللّٰہُ as Allah encompasses everything that is in the entire *(physical as well as spiritual)* cosmos.

O' dear! The whole creation cannot reach the ultimate level of invocation of اَللّٰہُ because Allah is The Eternal and Non Creation so the proper way to remember the Divine Reality is that He must be invoked by the eternal tongue[50]. Invoking the Non Creation with the physically created tongue is neither proper nor beneficial. The real way to invoke Him is from heart *(soul)*. That's why a Saint said:

۞ مَنۡ عَرَفَ اللّٰہَ لَا یَقُوۡلُ اللّٰہَ وَمَنۡ قَالَ اللّٰہَ مَا عَرَفَ اللّٰہَ

Meaning: One who recognizes Allah does not call "Allah Allah" loudly and the one who calls "Allah Allah" verbally, certainly does not recognize Him.

You must make efforts to recognize Allah so you may understand the meaning of the above statement. No one can know how to invoke Allah unless one understands the fact that اَللّٰہُ is not just a word which is to be recited rather He is the Divine Essence and possesses an Existence *(which should be adored and remembered from heart with extreme love)*.

[50] Tongue of soul

The perfect Murshid first of all orders his disciple to recite and understand the reality of لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ. When the seeker acquires its reality then the Murshid orders him to continuously invoke هُو هُو هُو *(Hoo*[51]*, Hoo, Hoo).* When the seeker diverts his attention completely towards Hoo, turning away from everyone other than Allah, then he remembers none but Hoo and sees none but Hoo. Every time he recites "Hoo" in heart, he is blessed with infinite beneficence. However, saying it loudly brings only anxiety and does not grant the vision and recognition of Allah. A true seeker should never invoke Allah without sincerity and purity of heart, if he does so he goes against the order given in the verse:

۞ تَضَرُّعًا وَّخِيْفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ (الاعراف۔205)

Meaning: *(Do the zikr of Allah)* secretly with humility and tearful submissiveness, without loud voice. **(Al-A'raf-205)**

Doing the zikr of Allah secretly and submissively blesses the reciter with its real effects i.e. grants him the spiritual strength and enhances his faith and love for Allah.

There is a tradition related in *"Zad-ul-Arwah"* that once a dervish went to a city of infidels for certain purpose. He saw that they had hanged someone to death. He asked what was his crime, he was told that the person was asking the name of their biggest idol loudly in the bazaar. They had hanged him to death so that no one in future could dare to do such a disrespectful act. When the dervish heard those words he went into trance out of love and honour for Allah and said, "If asking name of an idol is considered a crime then how disrespectful would be taking the Name of Allah loudly without Its due respect and etiquettes. I wonder what would be the end of such people who call out the Name of Allah without due sincerity disregarding His Honour,

[51] The Divine Essence. Zikr of "Hoo" is the most powerful zikr of Allah which takes the seeker to Allah most quickly. When the lover annihilates in Hoo there remains no duality.

neither they want to travel towards Allah spiritually to have His closeness nor request Him humbly for that."

ما کامہا اضمار و قبا بہارا متحیرم

ندانم کہ تو خود چہ نام داری

Meaning: O' Lord! I am really amazed, how You manifest Yourself in so many beautiful Forms, sometimes openly and sometimes secretly. I really don't know how to call you as I am unaware that which wonderful Name You may like for Yourself.

When a seeker reaches and experiences the level of Jabrut[52] such that everything other than Allah becomes extinct for him and he even forgets his ownself and says اَللّٰھُمَّ زِدْنِیْ تَحَیُّرًا meaning: "O' Allah! Increase my amazement *(by showing me The Reality)*", then everything of the world of Jabrut and Malakut[53] is revealed upon his inward. Now the spiritual way of Prophets and Saints is open for him. He enters that world and meets his own soul. Here he finds the reality behind the words مَنْ لَهُ الْمَوْلٰی فَلَهُ الْکُلُّ meaning: "One who finds Allah, finds everything" and finds everything within his heart according to it. Whatever he wants to know, he can view that in the mirror of his heart. Whatever he wishes, he can ask from his heart. He can talk to his heart within his heart and hears directly from it. The light and darkness, life and death, closeness and remoteness, become same for him. At this level of eternal bliss he gets whatever he wants. The inspirational knowledge is directly bestowed upon his heart from Allah and there remains no veil between him and Allah. The jinns, fairies, angels and devils all become his obedient slave and he gains authority over them to prevent them from evil doings or bid them righteousness by the power of waham. At this level, whatever comes in his heart is from Allah *(not from satan or nafs)* and it is

[52] The world of souls
[53] The spiritual world of symbolic forms

done immediately because now his soul has completely annihilated and become immortal with Allah i.e. there is only Allah in his inward. However, the seeker should not stay at this level, rather he should work more hard to reach even closer to Allah *(as Allah is boundless and there is no limit to His closeness)* and should be more strict towards his nafs. He should follow what is said in the hadith:

۞ قِلَّةَ كَلَامُ وَقِلَّةَ مَنَامُ وَقِلَّةَ اِخْتِلَاطُ بِاَنَامِ وَقِلَّةَ طَعَامُ

Meaning: Speak less, sleep less, meet people less and eat less.

He must not stop struggling to progress in his spiritual journey towards Allah. He ought to reach the stage of مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا meaning: "Death before dying"[54]. On reaching this level he removes himself from his existence[55] as he feels "No sin is greater than my ownself" as said وَجُوْدِ ذَنْبُ الْاَلْقَاصِ بِهَا meaning: "The biggest evil of a human is his ownself." At this level, his physical senses stop working and his inward senses become active by the power of waham *(i.e. he hears from the ears of the soul, he sees from the eyes of the soul etc, the inward senses show him the reality not the superficial things)*. Seeing and recognizing Allah is not possible unless one's physical senses stop working and inward senses are activated.

لب بہ بند و گوش بند و چشم بند
گر نہ بینی سرّ ہا سَر ما بہ بخند

Meaning: Stop speaking, hearing and seeing from your physical organs *(i.e. annihilate yourself completely in Allah)*. Even then,

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[54] Here death does not mean physical death rather the death of his nafs, desires, demands, complaints, needs etc. Perfect union with Allah is possible only if one wants nothing but only the Divine Union. For this, he finishes his demands of love, respect, honour and everything else. He loves none but Allah, not even his ownself, he seeks none but Allah, he sees none but Allah and drowns in Him forgetting everything, just as a dead body needs nothing.

[55] i.e. only Allah remains in his existence

if you do not find the Divine Secrets then you can surely make fun of what I have said.

It is declared:

❁ فَاِذَا السَّدِّ بَابُ حِسَّةُ الْعَيْنِ فَتَحَ بَابُ الْقَلْبِ

Meaning: When the physical eyes close, the eyes of soul open.

❁ بِطَرَقَ الْحَوَاسِ الظَّاهِرِ شَرْطِ الْفَتْحِ حَوَاسِ الْقَلْبِ

Meaning: The condition to activate the senses of the soul is to stop the outward senses.

O' dear! The physical senses stop working and inward senses are activated by the spiritual attention of Sultan of waham, then the entire spiritual world is exposed upon the seeker. Here death and life become the same for him and his spiritual journey reaches the final level. He becomes the perfect and real man. The real man is defined as the one who never stays away from the remembrance of Allah, even for a moment. Someone asked what is the greatest sunnah and obligation. It was replied that the greatest sunnah is to renounce the world and the greatest obligation is to acquire the inward company of Allah.

O' dear! When the seeker reaches the ultimate level of zikr, the perfect Murshid, who is the patron, grants him the spiritually effective courage and teaches him how to enter the spiritual world by the power of waham and how to leave. Allah says:

❁ اَنَا عِنْدَ ظَنِّ عَبْدِیْ بِیْ

Meaning: I am as My slave perceives Me.

On this pattern, he perceives the hidden world within his heart. The great Sultan of waham, who can see every hidden thing *(and knows all the stages of his disciples)* blesses the seeker with his attention and shows him everything by his spiritual authority. Then the seeker comes to understand the meaning of the hadith:

۞ تَفَكُّرُ سَاعَةٍ خَيْرٌ مِّنْ عِبَادَةِ سِتِّيْنَ سَنَةٍ

Meaning: The mediation of one moment is better than worship of seventy years.

This meditation is actually the observation of the hidden world and the world of symbolic forms. Precisely, observation of the hidden world in fact refers to the observation of Divine Reality. This observation enlightens the inward of the seeker with the theophanies of Divinity and he can clearly understand what is inspired to him through waham, so his waham is perfected and he becomes an expert spiritual traveller. When he progresses from this level, he becomes an embodiment of love of Allah. I have written the following verses specially for the seekers of Allah so that they understand the significance of waham and know that if they want union with Allah, they must leave everything other than Allah.

تفکر باوہام وحدت دِہد

رساند بمولیٰ و از خود رہد

Meaning: If meditation is accompanied with waham, it grants union with The One. It takes one to Allah liberating from ones ownself.

کہ وہم است سلطان تفکر وزیر

تذکر بود لشکری تو دل پذیر

Meaning: In your existence, waham is the Sultan, meditation is its minister and zikr is the great armed force *(which fights against satan and nafs)*.

تجرد و تفرد بُکن زادِ راہ

بدیں توشہ وہمت شود عین شاہ

Meaning: If you attain the spiritual levels of Tajreed[56] and Tafreed[57], then your waham will become Divine.

وجود وہمت رسانند بعالم وصال

تنت عین گردد از صحبت کمال

Meaning: Your waham will take you to the world of Divine Union and you will become exactly the Divine Essence when your union will be perfected.

چوں اوہام گردد یقین گیر من

چنان جملہ آید بتدبیر من

Meaning: When I obtained perfect belief upon my waham, all the solutions of my problems were revealed upon me and I gained authority over everything.

چون سلطان وہمت بیابد کمال

بہر ساعت آید بدل صد جمال

Meaning: When the Sultan of waham attains excellence in your existence, hundreds of theophanies of Divine Beauty appear in your heart every moment.

بدین وہمت خود را چو آراستی

وصولِ حقیقت بخود یافتی

Meaning: When you adorn yourself with the power of waham, you are blessed with the Divine Union within yourself.

O' dear! The seeker at the middle level of spiritual journey is blessed with the Divine Beauty and Compassion. He is still passing from different spiritual states and seeking his desire *(of union with Allah)*. At every stage, he first of all guards and checks his sincerity while passing through spiritual states and

[56] Tajreed is negation of everything other than Allah
[57] Tafreed is negation of one's ownself

doing different spiritual acts. He continues his zikr of Pas-Infas unless he attains to the final level. Different kinds of theophanies always keep descending upon him, that is why his spiritual states and stations are always changing. It is said about him:

۞ قَلْبُ الْمُتَوَسِّطِ كَرِيْشَةٍ فِيْ فَلَاةٍ تَقَلَّبُهَا الرِّيَاحُ ظَهرًا وَ بَطِنًا

Meaning: The heart of the seeker at the middle level is like a feather fallen in the jungle which is carried by the wind here and there.

His inward is never at rest, one moment he is in the state of fear, the other moment he is in the state of hope, now he is feeling thankful, then he is passing from the state of sobriety. Sometimes he feels lonely and cut off from everyone, sometimes he finds himself blessed with the Divine Presence. His states change from annihilation to meditation, from concealment to observation. Sometimes he expresses his observation sometimes not. Hence, his states of Divine Love keep changing till eternity and he experiences countless spiritual states. When the seeker becomes accomplished and his inward is perfectly purified of all the ill behaviours and filth of worldly desires, then his heart becomes pellucid like mirror as it was originally. The perfect Murshid then shows him the metaphorical form of Divinity which further enlightens his heart. He gains faith over everything that is inspired into his heart by waham because he can observe it clearly in the clean mirror of his heart.

آئینہ دل را بذکر روشن بر نو کن
تا درو بنگری جملہ تماشا خویش

Meaning: Cleanse and enlighten your heart by the zikr of Allah so that you can view everything in it.

The remembrance and love of Allah are engraved and established in his heart in such a way that they are never separated

from him till eternity. Separation of love and remembrance of Allah is just like separation of his heart and soul from him.

ہرچہ در دنیا خیالت آن بود

تا ابد الآباد وصالت آن بود

Meaning: A person will remain attached with the thing till eternity about which he had been thinking throughout his life.

O' dear! The heart of the seeker is blessed with a new kind of theophany from the hidden world every moment and he wants to have them more and more. The theophanies of the Divine Essence descend upon his heart according to its capacity. They not only brighten the heart but also increase its capacity. Hence, it absorbs more and more theophanies which reflect the Divine Beauty in a more beautiful form every moment, so the passion and desire of the seeker for Allah is enhanced and he covers his spiritual journey quickly, courageously and more passionately.

The clearer the mirror of your heart is, the more it will absorb and reflect the theophanies.

There are two main kinds of theophanies; the hidden theophanies and the manifested theophanies. The hidden theophanies are the Noor of Divine Oneness whose attribute is لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ (العنکبوت۔6) meaning: "He is independent of all the worlds" *(Al-Ankabut-6)*. These theophanies descend upon the seeker's heart according to his capacity. The hidden theophanies can be the theophanies of the Divine Essence or the theophanies of Divine Attributes. The seeker cannot differentiate between them although they are different from each other. The theophanies of the Divine Essence descend upon the seeker's heart in three ways and are called the blessings of the Divinity. One of them is that, when the Divine Beloved wishes to show His beauty to His lover, He manifests Himself in a beautiful form in the heart of His lover. The lover beholds the beauty of his Beloved in the mirror of his heart in the

symbolic form and on beholding the Divine Beauty, his love and desire for the closeness of Beloved excites infinitely. He finds the reality behind the words لَا شَاهِدَ الْحَقِّ بِدُوْنِ الْمَوَدَّتِ meaning: "The Divine Reality cannot be beheld without extreme love." The absolute indifference of the incomparable and unparalleled Divine Essence demands that He cannot be seen and recognized by anyone exactly as He is. None has the strength to perceive Him as He is.

۞ سُبْحَانَ وَجْهَ مَا اَنْتَهٰى اِلَيْهِ الْبَصَرُ لِحَرَقَتِ الْاَعْضَاءَ

Meaning: Pure is the Essence Who is boundless, eyes do not have the power to see Him neither can He be perceived by any organ.

If someone tries to behold Him directly, his sense of sight would be destroyed. No one can see or perceive the unparalleled Divine Essence exactly as He is, because no one can reach the realm where He exists in His original and transcendent form. The impure existence of creation is perished in His pure world of Non-creation, so, seeing Him *(without a symbolic manifestation)* is impossible. Since nothing exists where He exists, so who will see and whom will be seen! Even on intellectual basis it is verified that the transcendent Divine Reality cannot be beheld without a symbolic and metaphorical manifestation and it will remain so till eternal eternity.

Hamdani writes about his experience of beholding the Divine Essence in the symbolic form in his book *"Ain-al-Qazat"* and states that if the Divine Essence would not have manifested Himself in a metaphorical form, all the travelers of the spiritual path would have turned infidel because the lovers can never find bliss and peace of heart without beholding the Divine Beauty. The Absolute One is attributed as: لَا تُدْرِكُهُ الْاَبْصَارُ (الانعام۔103) "Eyes cannot perceive Him". Since it is impossible to see or perceive Him, so when He decided to reveal His Divine Beauty

upon His anxious lovers and friends for the satisfaction of their hearts, He chose to manifest Himself in the metaphorical and physical form of His perfect lover who has annihilated himself in His Essence and become One with Him due to his extreme and intense love and has elevated himself to the level of Divine Unity. Hence, He manifested Himself in the physical being of His perfect and ultimate lover for the sake of his other lovers. Their hearts find eternal bliss and perfect faith on beholding Him as is said in the verse: وَلٰكِنْ لِّيَطْمَئِنَّ قَلْبِيْ (البقرہ۔260) meaning: "So that my heart is satisfied" *(Al-Baqarah-260).* After beholding the unexplainable Divine Beauty, their love for the Divine Essence increases every moment. Increasing love results in increasing closeness of Allah due to which all the organs of the lover become Noor and his inward parts become one annihilating in the One. He is blessed with the Divine Company. When a seeker beholds and recognizes Allah in a particular metaphorical form, he gains beneficence of Allah forever through the same representative of Allah. Then he always beholds and recognizes Allah in the same form and it never changes for him. Even on the doomsday Allah will manifest Himself for His seekers in that beautiful form. This rule is the same for all the true believers that they will recognize Allah on the doomsday in that particular form in which they had beheld Him in the world.

Hamdani writes in *"Ain-ul-Qazat"* while explaining waham:

- "We perceive the life hereafter in a symbolic form because it is easy to perceive anything in a symbolic form. However, it is a great job to perceive the Divine Secrets in metaphorical form." Allah never manifests Himself in two different metaphorical forms for a particular seeker, nor does He manifest Himself in the same metaphorical form for two different seekers *(i.e. He gives His different perception to different seekers according to their nature, ability, demand for His closeness and spiritual level).*

Shaikh Abu Talib Makki says in *"Quwwat-ul-Qaloob"*:

لَا يَتَجَلّٰى فِيْ صُوْرَةٍ مَرَّتَيْنِ

وَلَا يَتَجَلّٰى فِيْ صُوْرَتِ الْاَثْنَيْنِ

Meaning: He neither manifests Himself in two forms nor manifests the same form twice.

At this level, the lover beholds the Beloved in a more and more beautiful form every moment, and His beauty is ever enhancing. Hence, the lover's own Noor and enlightenment is also enhanced due to the closeness of the Divine Beauty. Seeing Allah in a metaphorical form is according to the verse:

❁ فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا (مریم۔17)

Meaning: He appeared in the form of a human being. **(Maryam-17)**

The secret of metaphorical form is that it is only the speciality of the Holy Prophet, as, when he beheld himself he used to say:

❁ اَلنَّظْرُ اِلَى الْاَمْرِ فَاِنَّ لَهُمْ لَوْنُ كَلَوْنِ اللهِ تَعَالٰى

Meaning: When I behold myself I find my inward the same as the Divine Essence.

Hazrat Abu Bakr Siddique further explained the metaphorical manifestation of Allah by saying:

❁ رَأَيْتُ رَبُّ الْعِزَّتَ عَلٰى صُوْرَةِ اَمِيْنِيْ يَعْنِيْ نَبِيِّ الْاُمِّيِ

Meaning: I saw my Holy Lord in the form of The Ameen[58] i.e. the untaught Prophet.

When the Holy Prophet returned from Meraj[59], Hazrat Abu Bakr asked him for the satisfaction of his heart, "Did you see Allah?" He replied:

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[58] The title of Holy Prophet meaning "The trustee"
[59] Ascension of the Holy Prophet to Allah

❁ رَأَيْتُ رَبِّيْ لَيْلَةَ الْمِعْرَاجِ صُوْرَةَ اَمْرَدٍ قَطُّ شَبَابُ

Meaning: I beheld my Holy Lord on the night of Meraj as a young beautiful boy with curly hair.

This statement also indicates towards metaphorical manifestation of Allah.

O' dear! You must understand the secret that no one can see Allah except Allah. Only Allah recognizes Himself. Unless a seeker annihilates himself in Allah by extreme servitude and becomes One with Him, he can never see or perceive Allah. Until his own existence remains in him, which is absolutely other than Allah, it is impossible for him to behold or recognize Allah perfectly, because only Allah has the strength to behold Himself. When only the Real Existence i.e. Allah remains in him then he sees Allah with the Eyes of Allah. Shaikh Mohiyyuddin Ibn-e-Arabi says:

❁ مَنْ رَأَى الْحَقَّ مِنْهُ فِيْهِ بِعَيْنِهٖ فَذٰلِكَ الْعَارِفُ وَمَنْ رَأَى الْحَقَّ مِنْهُ فِيْهِ بِعَيْنِ نَفْسِهٖ فَذٰلِكَ الْعَارِفُ وَمَنْ رَأَى الْحَقَّ مِنْهُ وَلَا فِيْهِ وَالنَّظْرُ يَرَاهُ بِعَيْنِ نَفْسِهٖ فَهُوَ الْجَاهِلُ

Meaning: One who beheld Allah through Allah, within Allah, by the Eyes of Allah is the Arif *(true knower of Allah)* and the one who saw Allah through Allah within Allah by one's *(spiritual)* eyes is also an Arif but the one who wants to see Allah by one's physical eyes without annihilating one's own existence is just ignorant.

When the Divine Beauty manifests in the heart of the seeker through waham, It occupies the kingdom of his heart and then keeps increasing its capacity according to the capability of the seeker. Such a heart is ever blessed with the observation of Divine theophanies and is enveloped by the Noor of Divinity. Possessor of such a heart beholds Divinity wherever he sees, in the inward as well as the outward.

بخیال تو از ہر سو کہ نظر میکردم
حق راپیش چشم درو دیوار متصور باشد

Meaning: I am so much engrossed in your thoughts that wherever I see, I behold you.

How truly and beautifully said a Saint:

شہر بازار ہر سو درو دیوار کہ ہست
گوش ہرجا کہ نہادم ہمہ غوغا بہ بود

Meaning: O' Beloved! Wherever I go, whatever I see and hear, its You only.

When the seeker's sight is blessed with the vision of Divine Disclosure and he is perpetually honoured with the Divine Company within himself, then these theophanies descend upon him whenever he wishes and grant him the Divine Observation. Such a seeker is called Abu-al-Waqt *(the ruler over time)*. He beholds the Divine Beauty wherever he sees according to the verse:

۞ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللّٰهِ ط (البقرہ۔115)

Meaning: You will behold the Divine Face wherever you turn. **(Al-Baqarah-115)**

He becomes one of those Saints about whom it is said:

۞ اَلَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ دَآئِمُوْنَ (المعارج۔23)

Meaning: These are the blessed ones who say their salat eternally. **(Al-Ma'arij-23)**

His spiritual journey enters the final level and his perception becomes perfect as Allah said يَاعَبْدِیْ اَنَا ظَنُّكَ "O' My slave! I am just as you perceive Me." All his physical organs transform into spiritual organs *(i.e. his spiritual being dominates his physical being)* according to the verse:

۞ يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ (ابراہیم۔48)

Meaning: The day when this earth will be replaced with another earth. **(Ibrahim-48)**

So, his inward self and outward self become the same.

Shaikh Fariduddin Attar said:

مرا سہ چیز می باید ز کونین

بنا بستن، عمل کردن، شدن عین

Meaning: I need just three things from this universe *(i.e. I have come to this world for three purposes)*; set a foundation to travel towards Allah, struggle to progress in this spiritual journey, reach the destination of Divine Oneness.

The second kind of theophanies of the Divine Essence is that when the perfect Murshid casts the Noor of these theophanies upon the heart of the true seeker, he grants him the power of waham by his spiritual authority. This Noor spreads in the heart of the seeker, occupies it forever and keeps on increasing day by day. However, the seeker looks forward and struggles to progress further. He finds the Divine Reality assimilated and concealed in the core of every material thing, and can cognate and observe it clearly with the help of that Noor.

Ameer Khwaja said:

کہ جہان صورتست و معنے دوست

در بمعنی نظر کنی ہمہ اوست

Meaning: *(O' Lord!)* This universe is just Your manifestation and its inward is in fact Your Divine Essence. If anyone observes the inward of the material things, he will find that only You exist and nothing else.

The Holy Prophet prayed to Allah اَرِنَا الْاَشْيَاءَ كَمَا هِيَ meaning: "Show me the reality of things". When his prayer was granted he said:

۞ وَمَا رَأَيْتُ اَشْيَاءَ اِلَّا وَرَأَيْتُ اللّٰهَ فِيْهِ

Meaning: When I see things, I observe nothing in them except Allah.

The true seeker is also blessed with this attribute that he observes the Divine Reality in everything and the Essence of the Divine Beloved is revealed upon his sight. In this way, the hidden theophany is exposed on him. The Divine Disclosure manifests from everything he sees and his soul is never stopped from the spiritual journey of auham. When he excels in waham and meditation, he attains the level where he beholds Divinity with the eyes of Divinity and observes that nothing has got true and real existence except the Divine Reality. Only the Divine Reality prevails everywhere and in everything, although the various forms of its manifestation have given birth to multiplicity and we see things which we consider other than Allah. However, existence of those things is just our presumption as is said اَلدُّنْيَا وَهْمٌ meaning: "The existence of this world is just a presumption". When the effects of this presumption are obliterated from the heart of the seeker, the material covers of things become extinct for him and he beholds the Divine Reality in each and every particle of the universe with the eyes of his soul with perfect belief, hence he sees none but Allah everywhere.

ہر چہ نظر کُنم ترا پِنداریم

Meaning: O' my Beloved! I perceive you wherever I look.

The third form of theophanies of the Divine Essence is that which affects the heart of the seeker but he cannot understand its reality, he just feels the effects. These theophanies result in the disclosure of Divine Majesty and Wrath which affect the seeker

in such a way that his being is perished outwardly as well as inwardly. He becomes unconscious of himself completely and his human element and attributes become extinct. The Real Existence i.e. the Divine Reality dominates his being and he beholds none but the Divinity in his inward as well as the outward self. His old self remains no more and he utters:

درین شہر بگو یا تو باشی یامن

کاشفتہ بود کار ولایت بدوتن

Meaning: Either You rule and prevail in the kingdom of my existence or me, because one kingdom cannot be ruled by two kings.

When the Divine Beloved removes all the metaphorical veils and reveals His Beauty and Majesty with all the magnificence and splendor upon the lover and talks to him directly, then the lover says: اِذَا جَآءَ نَصۡرُ اللّٰهِ (النصر۔1) meaning: "Now Allah's Favour has come to me" *(Al-Nasr-1).* He becomes more courageous and bold *(to cross the hurdles in the way of closeness to Allah and to sacrifice even himself to have union with Allah)*. He gets rid of his existence which has become unreal and false for him as he has recognized that only Allah possesses the Real and True Existence. His false existence vanishes and only the Real Existence of Allah remains in him according to the verses:

۞ وَقُلۡ جَآءَ الۡحَقُّ وَزَهَقَ الۡبَاطِلُ (بنی اسرائیل۔81)

Meaning: And say, "The Truth has come and falsehood has fled." **(Bani Israil-81)**

۞ اِنَّ الۡمُلُوۡكَ اِذَا دَخَلُوۡا قَرۡيَةً اَفۡسَدُوۡهَا وَجَعَلُوۡۤا اَعِزَّةَ اَهۡلِهَاۤ اَذِلَّةً ۚ (النمل۔34)

Meaning: No doubt! When the kings enter a town, they destroy it and disgrace its respected ones. **(An-Naml-34)**

There remains no "You" and "Me", only the One Divine Reality dominates.

اندر رہ عشق یا تو باشی یامن

Meaning: On the path of Ishq either you remain or I *(both cannot sustain simultaneously)*.

One day, swift wind was blowing due to which a mosquito fell before the Holy Prophet. The Holy Prophet asked it whether he should punish the wind for doing so. The mosquito replied that if it had the strength to confront the wind, it would not have fallen so helplessly.

در کدام آئینہ در آید او

حق را روئے کے نماید او

Meaning: I am anxious to know, which is the mirror that reflects Allah's Beauty perfectly and in which metaphorical form Allah has manifested Himself.

O' dear! You must know that Allah manifested Himself first of all in the form of Ahmad[60], so His first theophany is the theophany of Ahmad and this theophany is specially fixed for the Holy Prophet and his Ummah[61] whose attribute is:

۞ اِنَّ اللّٰہَ خَلَقَ اٰدَمَ عَلٰی صُوْرَۃِ الرَّحْمٰنِ

Meaning: Certainly Allah created man on the form of Rehman[62].

So, this Theophany descended upon Hazrat Abu Bakr Siddique and it was said about him:

۞ لِکُلِّ وَاحِدٍ تَجَلّٰی عَامًّا وَلِاَبِیْ بَکْرٍ تَجَلّٰی خَاصَّۃً

Meaning: For everyone there is a common theophany but for Abu Bakr there is the special theophany.

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[60] Prophet Mohammad's name in the heavens is Ahmad. Allah has called him by the name of Ahmad many times in the Holy Quran.
[61] Nation
[62] Attributive name of Allah meaning "The Most Compassionate"

This special theophany is the theophany of Ahmad which descends only upon the perfect follower of the Holy Prophet and blesses him with boundless spiritual ecstasy and infinite inward strength, as a result his fervour for Allah is fortified and he acquires eternal Divine Company. His power of waham is also enhanced due to the favour of his Murshid. He is blessed with a new ecstatic state every moment and a new Noor is created in his heart. His soul never stops observing that special theophany. The symbol of that special theophany is that it does not manifest in the same form twice in the mirror of a seeker's heart neither it appears in the same form in two seeker's hearts, as Shaikh Abu Talib Makki writes in *Quwwat-ul-Qaloob*:

لَا يَتَجَلّٰى فِيْ صُوْرَةٍ مَرَّتَيْنِ

وَلَا يَتَجَلّٰى فِيْ صُوْرَتِ الْاَثْنَيْنِ

Meaning: He neither manifests Himself in two forms nor manifests the same form twice.

On attaining this level, the seeker is blessed with a new Noor every moment and he ever views the manifestation of Allah in a new form which is always more beautiful than before *(as the seeker progresses spiritually, he beholds Allah more closely and clearly and finds Him more beautiful than before, so it is said that he beholds Him in a new form every next moment)*. His closeness with Allah is increased from both sides *(i.e. he ascends towards Allah and Allah descends towards him)* and their love for each other is intensified with every moment according to the verse يُحِبُّهُمْ وَيُحِبُّوْنَهٗ (المائدہ۔54) meaning: "Allah loves them and they love Allah" *(Al-Maidah-54)*. The true lover of Allah Shaikh Fakhruddin Iraqi says beautifully:

چون جمالش صد ہزاراں روئے داشت

بود در ہر ذرہ دیدار دگر

Meaning: Since His Beauty is manifested in thousands of beautiful forms, so He is beheld in every particle in a different form.

لاجرم ہر ذرہ را بنمود

باز از جمالے خویش رخسارے دگر

Meaning: No doubt! He is manifested in every particle, even then you cannot encompass His Beauty as He is always manifesting Himself in a new beautiful form.

خودیکیست آں اصل عدد

بہر آنکہ تا بود ہر دم گرفتار دگر

Meaning: He is just One but he manifests Himself in various forms so that His lovers are ever captivated by His new and beautiful forms.

O' dear! As the Divine Beauty of the Beloved is beautified and adorned every moment, the fondness of the lover is also enhanced and reinforced every moment. The Divine Face becomes more clearer and he beholds It in فِيْٓ اَحْسَنِ تَقْوِيْمٍ "The best constitution". Then he beholds infinite forms of Divinity in just one observation. The state of his heart keeps changing, as said:

❁ قَلْبُ الْمُتَوَسِّطِ كَرِيْشَةٍ فِيْ فَلَاةٍ تَقَلَّبُهَا الرِّيَاحُ ظَهْرًا وَ بَطْنًا

Meaning: The heart of the seeker at the middle level is like a feather fallen in the jungle which is carried by the wind here and there.

So, his heart keeps switching from one spiritual state to another every moment.

❁ اِنَّ فِيْ ذٰلِكَ لَذِكْرٰى لِمَنْ كَانَ لَهٗ قَلْبٌ اِذْ تَكَرَّرَ تَقَلُّبَ

Meaning: There is a very fine point in this statement for the heart which undergoes different spiritual states.

This is the condition of the seeker who is at the middle level of his spiritual journey. Every moment he beholds thousands of beautiful forms of the Divine Face which is absolutely One.

❁ مَنْ عَرَفَ نَفْسَهٗ فَقَدْ عَرَفَ رَبَّهٗ

Meaning: One who recognized his innerself, verily recognized his Holy Lord.

When he makes efforts and recognizes his Holy Lord he also finds the reality of everything which is concealed in these words: وَلَوْنُ الْمَآءِ كَلَوْنِ الْاِنَآءِ meaning: "Water takes the colour of the vessel in which it is contained". So he observes a different face of the unique Divine Reality in different things. His state of heart changes every moment according to the hadith:

❁ اَلْقَلْبُ بَيْنَ اَصْبَعَيْنِ مِنْ اَصَابِعِ الرَّحْمٰنِ يُقَلِّبُهَا كَيْفَ يَشَآءُ

Meaning: The heart of the seeker is between two Fingers of Allah and He turns it around as He wills.

Due to this turning around of the mirror of the heart of the seeker, its view keeps changing and he beholds the Divinity from a new angle every moment, that is also why he ever watches a new form of One Divine Reality.

نظارہ کناں روئے خویت چون در نگذارند از کرامت ہا

و روئے خویش بینند و نجاست تفاوت نشان ہا

Meaning: When Your beholders see Your beautiful Face, they are full of praise for Your wonderful Beauty and when they observe their own face after beholding Yours, they just see ugliness and imperfection.

O' dear! The state of heart of the seeker keeps changing also because Allah says about Himself:

❁ كُلَّ يَوْمٍ هُوَ فِيْ شَاْنٍ O (سورۃ الرحمٰن۔29)

Meaning: Every moment His Glory manifests a new. **(Al-Rehman-29)**

His every glorious form gives the heart of the lover a new ecstatic state, as said:

❁ لَوْنُ الْمُحِبِّ وَلَوْنُ الْمَحْبُوْبِهٖ

Meaning: The colour *(state)* of the lover is the same as the colour *(manifestation)* of the Beloved.

(When Allah manifests His Majesty and Wrath, the seeker experiences state of fear. When Allah manifests His Compassion and Kindness, the seeker experiences state of hope. When Allah manifests His Beauty, the seeker experiences state of ecstasy and trance, so on and so forth. The attributes and manifestations of Allah are infinite and so are the states of the heart of the lover.)

On reaching this level, the seeker can also cognate how the Divine Essence is assimilated in each and everything of the universe because now all the veils between him and the Divine Reality have been removed and his own being has also been occupied by the Divine Essence, so everything has become One for him, and this is the source of happiness for him. A poet has beautifully said:

رِقَّتُ الزِّجَاجِ وَرِقَّتُ الْخَمْرِ وَ تَشَابِهَا وَ تَشَاكِلاَ

فَكَاَنَّمَا خَمْرٌ وَ لَا قَدْحٌ وَ كَاَنَّمَا قَدْحٌ وَ لَا خَمْرٌ

Meaning: The glass is so clear and fine that the coulor of wine it contains seems to be its own colour and they appear to be the same. Sometimes it feels as if it is the glass itself and there is no wine in it and sometimes it seems as if it is just the wine and no glass.

The theophany of the Divine Attributes is that any one of the Attributive Names of Allah dominates the existence of the seeker, the refulgences of that particular Name and Attribute envelop the outward and inward of the seeker. The effects of these theophanies

and refulgences inculcate that Attribute in the seeker and he acquires all the qualities of that Attributive Name e.g. Prophet Adam was blessed with the theophanies of the Divine Attributive Name اَلْعَلِيْمُ Al-Aleem *(The All-Knower)*. Due to the effects of Its refulgences he acquired all the knowledge, as Allah says:

۞ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا (البقرہ۔31)

Meaning: And We granted Adam the knowledge of all Names. **(Al-Baqarah-31)**

Hence, Prophet Adam came to know the name of each and everything and repeated those names before the angels on the order of Allah. The theophanies of the Attributive Name اَلْمُحْيِيُ Al-Mohyee *(Giver of life)* radiated upon Prophet Isa *(Christ)* and he gained the power to give life to the dead for a certain period. You can understand the effects of theophanies of other Attributive Names on the same pattern.

The manifested theophany is that when the seeker has been repleted with the hidden theophanies, the Noor of these hidden theophanies envelop him in such a way that he observes the absolute Reality in everything and witnesses the refulgences of Divinity in it. The effect of these theophanies make him sure that the real existence is only of the Divine Reality and nothing other than Allah has got any true existence, it is just temporary and transitory. He verifies the fact that even if apparently there are thousands of material things, their reality is one only. Shaikh Mohiyyuddin Ibn-e-Arabi says:

۞ وَ مَا بَقِيَتْ لَهٗ صُوْرَتٌ اِلَّا وَيَرٰى عَيْنُ الْحَقِّ عَيْنِهَا هٰذِهٖ اَیْ اَلْمَعْرِفَتِ التَّامَّةِ الْكَامِلَةِ الَّتِیْ جَأَتْ بِهَا شَرِيْعَةِ الْمُطَهَّرَةِ مِنْ عِنْدِ اللّٰهِ وَحِكْمَةُ اَيْضًا بِهَا اَلْاَوْهَامُ كُلِّهَا وَلِذٰلِكَ كَانَتِ الْاَوْهَامِ اَقْوٰى سُلْطَانًا فِیْ هٰذِهِ النَّشْاَةُ

Meaning: And then just one reality remains for the true seeker and he observes the Divinity by the eye of Divinity. This is the

real marifat which is, if we restrict ourselves to the sacred Shariah, granted by Allah Himself through inward wisdom. However if we talk in mystic terms then it is granted by the Sultan of waham who inculcates it in the seeker through waham, as he is the most powerful entity in this way *(of closeness to Allah)*.

O' dear! Just as a proficient chess player knows many tricks but never shows them similarly a wise seeker knows all the Divine Secrets but never reveals them. He is always conversing with Allah through waham but none of his actions show it. He is just like a cloud which appears to be stationery but is always moving ahead and cannot be caught by anyone. He is always in the state of spiritual travelling which is endless. He is blessed with great knowledge and wisdom but out of humility he shows to be knowing very less about worldly and religious matters. Such a seeker is called a clever seeker.

Once a Saint wrote to another Saint, "I am surprised at those who remain sleeping and do not travel with the caravan *(i.e. do not do ascetic struggle to attain reward and a good place in heaven)* even then they hope to reach the destination." The other Saint replied, "O' brother! There are also some such men in this spiritual way who remain sleeping day and night, they do not even set on their journey with the caravan, even then they are determined to reach the destination. Such men are called the clever seekers of Allah in the mystic terms. Apparently they are sleeping, eating or fulfilling physical needs but actually they are engrossed in Allah and travelling towards Him, although no one is aware of their spiritual travelling." They are on the footsteps of Prophet about whom it is said:

۞ اَلْاَنْبِيَآءُ يُصَلُّوْنَ فِيْ قُلُوْبِهِمْ

Meaning: The Prophets are eternally offering salat in their hearts.

It is also said about them that:

۞ قَالِبُهُمْ فِي الدُّنْيَا وَقُلُوْبُهُمْ فِي الْاٰخِرَةِ

Meaning: Their physical body is in this world but their hearts *(souls)* are in the hereafter.

These statements refer to their hidden spiritual journey towards Allah. They are called clever seekers by the mystics also because of their high speed and perfection. However, the unanimously accepted fact is that:

۞ اَرَادَ النَّاسُ عَلٰى وَضَعَ بِشَيْئٍ

Meaning: Most of the people only see the outward aspects of things.

When a seeker reaches the level of مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا "Death before dying", his soul annihilates in his heart and he submits his heart before the spiritual scholar *(perfect Murshid)* to take it to the Holy Lord saying:

اے جان عاریت کہ بحافظ سپرد دوست
روزی رخش بہ نیم تسلیم وے کُنم

Meaning: O' dear! This life is just transitory and borrowed for a few moments. It has to be taken back one day, so I submissively and willingly give it to my Beloved *(Allah)* and hope that He may accept it.

It is essential for a true seeker to understand the fact stated in the following verse and attain to the level of "Death before dying":

جاں بجانان دہ اگر نہ بستاند اجل
خود تو منصف باش بنگر ایں نیکو یا آن نیکو

Meaning: You must submit your life to your Beloved, if you will not, death will surely snatch it from you one day. You decide it yourself, which is the better option of the two.

O' dear! You should pray to Allah that you get liberated from the *(desires of)* world and hereafter because:

❁ اَلدُّنْیَا حَرَامٌ عَلٰی اَھْلِ الْاٰخِرَۃِ وَالْاٰخِرَۃُ حَرَامٌ عَلٰی اَھْلِ الدُّنْیَا وَھُمَا حَرَامَانِ عَلٰی اَھْلِ اللّٰہِ تَعَالٰی

Meaning: World is forbidden upon the men of hereafter, hereafter is forbidden upon the men of world whereas both are forbidden upon the Men of Allah.

Whoever gets rid of all the desires and pleasures of the world and hereafter and acquires death *(i.e. finishes all his wishes, needs, requirements, complaints and all things which are related to the alive humans and come to an end on death)*, he ever remains in the state of spiritual progress and is never impurified by the filth of worldly desires.

دنیا است بلاخانہ و عقبیٰ نعیم وجود　　من حاصل این ہر دو بیک جو بستاند

ایں غرّہ بدنیا باشد و آن غرّہ بعقبیٰ　　من فارغ ازین ہر دو نہ ایم نہ آنم

Meaning: This world is the home of troubles and hereafter is the home of pleasures, I can get them easily but they are worthless for me. The worldly people feel proud on getting riches of the world and the people of hereafter feel proud on attaining the pleasures of heaven, but neither I want this nor that.

When a seeker is liberated from all the desires of world and hereafter, his waham becomes more powerful by the spiritual effectiveness of Sultan of waham:

❁ سُلْطَانُ الْوَھَمِ اَعْظَمُ فِیْ ھٰذِہِ النَّشْاَۃِ الْاِنْسَانِیَّۃِ

Meaning: The Sultan of waham is the greatest and most powerful among all the humans.

The seeker enters the spiritual world and attains perfection inwardly. Then whatever his heart wishes[63], is granted in just a few days or whatever he thoughts is done because the Divine Reality has dominated his being and his heart has become the Divine Pen due to the power of Sultan of waham. He never transgresses or exceeds his limits *(by contradicting the decisions of Allah or confronting the destiny)* and his heart is always in the favour of the decisions and plans of Allah. All the souls submit before him and surrender to his spiritual authority immediately. He witnesses them within himself and talks to any soul he wants. All the souls obey his orders, no one can dare to disobey him. By the grace and beneficence of the sacred soul of the Holy Prophet, he meets with the souls of all the Prophets and Saints and requests them for anything he needs *(for his spiritual help)* and they grant him whatever he asks. Nothing is beyond or above the heart[64]. It is related that nothing is more powerful than an Arif.

O' dear! When the perfect Murshid has perfectly taught the zikr of لَآ اِلٰهَ *(i.e. negation of everything other than Allah)* to the seeker who is at the middle level of spiritual journey, then he inculcates in him the reality of اِلَّا اللّٰهُ *(only Allah)*. The seeker then always progresses in his spiritual journey and his heart is always doing the zikr. Meditation is a state of mind which is not permanent but zikr is the state of heart which is permanent and due to which the heart is never left without the remembrance of Allah. It is written in *"Nuzhat-ul-Arwah"*, when someone claims that he loves Allah, he is asked to present two witnesses which are the zikr and meditation. If their witness correlates and they prove to be in agreement with each other, then his claim is accepted otherwise rejected.

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[63] His heart just wishes the closeness of Allah or Allah's favour and help, none of worldly desires can enter such a heart.

[64] Such heart of a true believer is the home of Allah so it is wide enough to contain all the worlds.

O' dear! The salat of Shariah is different from the salat of mysticism and the salat of Divinity. The salat of Shariah is performed in a particular manner by reciting a few fixed verses on fixed times and its method is commonly known by everyone. The salat of the mystics is that they ever behold Allah in their heart and due to the enlightenment gained by the Noor of Allah they view the world of Divine Reality. They truly understand the meaning of the verse:

❁ وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ○ (الذٰریٰت۔56)

Meaning: I have created the humans and jinns for My worship only. **(Al-Zariat-56)**

So, they know the actual way of worshipping Allah. Allah says:

❁ وَاَقِمِ الصَّلٰوةَ لِذِكْرِیْ (طٰہٰ۔14)

Meaning: And establish salat for my zikr. **(Taha-14)**

When the true seeker of Allah adopts the eternal prayer of zikr, his outward and inward being is perpetually in the state of offering salat. He wants nothing as a reward of his worships but only Allah, as the Quran teaches:

❁ اِنَّ صَلَاتِیْ وَنُسُكِیْ وَمَحْیَایَ وَمَمَاتِیْ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ (الانعام-162)

Meaning: Certainly my salat, my sacrifice, my life and my death everything is for Allah, The Master and Sustainer of all the worlds. **(Al-Inam-162)**

His heart becomes the real worshipper and offers the salat of Meraj *(ascension to Allah),* as the Holy Prophet said:

❁ اَلصَّلٰوةُ مِعْرَاجُ الْمُؤْمِنِیْنَ

Meaning: Salat is Meraj for every true believer.

His heart is elevated and ascended to the level of

۞ فِيْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِيْكٍ مُّقْتَدِرٍ (القمر۔55)

Meaning: *(They)* will *(be seated)* in special nearness to the Sovereign Lord of power during the holy sessions. **(Al-Qamr-55)**

His heart is blessed with the Divine Presence, hence his Salat becomes perfect, the Holy Prophet said:

۞ لَا صَلٰوۃَ اِلَّا بِحُضُوْرِ الْقَلْبِ

Meaning: No salat without the presence of heart.

His state complies with the words اَلْمُصَلِّیْ یُنَاجِیْ رَبَّهٗ "A worshipper is always supplicating to his Holy Lord". Allah blesses him with peace of heart as the Holy Prophet said to Hazrat Bilal اَرِحْنَا یَا بِلَالُ "O Bilal! Allah gives peace". Allah blesses his soul with His Divine Attention and the reward of His closeness, as He says:

۞ فَرَوْحٌ وَّرَیْحَانٌ ۙ وَّجَنَّتُ نَعِیْمٍ (الواقعہ۔89)

Meaning: For him is the Heaven *(of ultimate closeness to Allah)* packed with spiritual delights, comforts and sustenance. **(Al-Waqia-89)**

His fervour for Allah flourishes boundlessly.

۞ وَالْاِطْلَالُ شَوْقُ الْاَبْرَارِ اِلٰی تَعَالٰی

Meaning: The fervour of the seeker attracts him towards Allah.

So, he is attracted and pulled more towards Allah and says:

۞ وَاِنِّیْ اَللّٰھُمَّ لَاَشَدُّ شَوْقًا اِلَیْكَ

Meaning: O' Allah! I am anxiously waiting to meet you.

He clearly experiences what Allah has said in the qudsi hadith:

۞ اَنَا جَلِیْسُ مَنْ ذَکَرَنِیْ

Meaning: I am his companion who remembers Me.

His heart is blessed with enlightened sight, as the Holy Prophet said:

❁ قُرَّةُ الْعَيْنِ فِي الصَّلٰوةِ

Meaning: Salat is a source of peace for my eyes.

He offers every part of his worship with perfect faith and belief according to the order of Allah:

❁ وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ (الحجر۔99)

Meaning: Worship your Holy Lord to the extent that you attain perfect belief. **(Al-Hajr-99)**

He observes the Divine Beauty within his heart while ever being in the state of worship, as is said: وَاللّٰهُ فِي الْقَلْبِ الْمُصَلِّيْ meaning: "Allah is in the heart of His worshipper".

He never worships Allah without seeing Him as he follows the order given by the Holy Prophet:

❁ وَاعْبُدْ كَأَنَّكَ تَرَاهُ

Meaning: Worship your Holy Lord as if you are seeing Him.

If he is not blessed with this state of heart, he does not consider himself a worshipper.

The salat of Divinity is that the seeker reaches the level of absolute Divine Oneness so much so that his human element is completely finished and all his manners and habits are changed. Divinity overcomes his being and his inward becomes embodiment of the words of the Holy Prophet اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰهُ meaning: "When Faqr is accomplished that is Allah."

ہیچ باشی چو جفت کردی تو
ہمہ باشی چو ہیچ کردی تو

Meaning: You are nothing when you consider yourself something. When you consider yourself nothing then you become everything.

When a true lover of Allah beholds His Divine Beauty, his love is intensified and the desire to have the Divine Union makes him extremely anxious. The fire of love consumes him every moment and his restlessness keeps on increasing. This is one of the highest levels of the mystic way. It is related about the true lover Hazrat Abu Bakr Siddique that once his beloved daughter Hazrat Ayesha went to his place to meet him. There she felt the aroma of roasted meat. She said, "Respected father, delicious foods are being cooked in your home while I have been starving since two days. Don't you remember me while taking this food?" Hazrat Abu Bakr replied, "My dear daughter, the aroma of roasted meat that you are feeling is in fact of your father's heart which is burning day and night in restlessness and pain for Allah's Union". Hazrat Ayesha also relates:

۞ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهٖ وَسَلَّمَ دَائِمُ الْفِكْرِ وَطَوِيْلُ الْحُزْنِ

Meaning: The Holy Prophet was ever meditating and aggrieved.

He was ever meditating upon the Divine Essence and ever remained engrossed in the observation of Allah, not even a single moment of his life was left without the effect of Divine theophanies. He ever remained aggrieved due to the fire of Divine Love which was ablazing in his heart and did not let him have peace any moment. So he became fed up of both the worlds and said, "Religion is for the religious ones, infidelity is for the infidels, for me there are only the pangs of pain of Your Love."

O' dear! The perfect Murshid can take his clever seeker who is a courageous spiritual traveller and a true lover of Allah to any highest level by his spiritual authority and power of waham and make him the possessor of that level. He can also solve all his problems by removing all the hurdles of his way and take him to the final level of Divine Union. The more the seeker becomes

perfect in waham the more his spiritual powers increase. However, he should remain vigilant at every level and should not stop progressing inwardly becoming satisfied on his high level. When he drowns himself in Divine Oneness, his soul dominates his physical body. All the spiritual worlds and Divine Realms are assimilated in his heart and become a very small part of his spiritual journey. He crosses all the waystations and levels and have union with Allah at the ultimate destination by the power of waham, even then he must not stop progressing, as it is said:

۞ مَنِ اسْتَوٰی یَوْمَاہُ فَھُوَ مَغْبُوْنٌ

Meaning: Whoever stays at one point for two days, surely he suffers loss.

He should not waste any time at a level and should go ahead because اِنَّ اللّٰہَ مَعَالِیٌ meaning: "Allah is infinitely High" and he must keep ascending to Him without stopping.

۞ وَ اَنَّ اِلٰی رَبِّكَ الْمُنْتَھٰی (النجم۔42)

Meaning: "And that *(ultimately all)* have to return to your Lord" *(Al-Najm-42)*.

The Holy Prophet said:

اَلسَّکُوْتُ حَرَامٌ عَلٰی قُلُوْبِ الْاَوْلِیَآءِ

Meaning: Staying at a point is forbidden for the friends of Allah.

So, he should not leave the spiritual expedition which he has started, without accomplishing it, as it is against the mettle of true men of Allah to deviate from Allah:

خسرو چو علم شدی بکاری آخر دران بکوئے یارے

Meaning: O' Khausro! When I reached near my Beloved, I came to know the reason of my existence.

When the seeker who is at the middle level of spiritual journey and a clever lover of Allah progresses from this point, he is blessed with the final union of Allah.

۞ وَاصِلُ اللهُ الْهَادِیُ عَلَی الرِّشَادِ

Meaning: One who follows righteousness at last finds union with Allah.

The seeker at final level is a man of satisfied nafs and perfect faith, he is the Universal Man of his time. He acquires the state of absolute vigilance as the Reality is affirmed in his being. He progresses further from here and reaches the ultimate level of Tamkeen[65]. Here, the states of his heart do not undergo frequent changes because now he submits to everything from Divinity and surrenders himself completely. Now, for him, acceptance and rejection are equal, blessing and tormenting are equal, eating and starving are equal, sleeping and awakening are equal i.e. nothing can affect him much or change his state. He forgets all his rights and just fulfils all his duties. His outward is busy with the creation and inward is engrossed in the Creator and he remains in this condition in all circumstances.

O' dear! The seeker at the final level is always progressing in his spiritual journey by the power of his perfect waham. His attribute is:

۞ تَفَكُّرُ سَاعَةٍ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ

Meaning: Meditation of a moment is better than the worship of all humans and jinns.

[65] Literally Tamkeen means "dignity and gravity" but mystically it is a spiritual stage where the states of the heart of the seeker do not undergo much changes. It is achieving a particular level for which the seeker had been struggling and now does not need to struggle anymore. However now he has to struggle for the next level and achieve "Tamkeen" for that level and then struggle for the next, so on and so forth. Just as a person struggles in a worldly venture and on achieving success in it starts struggling for the next.

His meditation of a moment is better than the worship of all humans and jinns because he is spiritually elevated to the highest level of closeness to Allah due to the power of waham where none of the jinns or humans can ascend. His meditation of a moment reaches the Divine Court through infinitely intense theophanies and by the power of his perfect waham thousand years before the worships of all humans and jinns because they are deprived of the power of waham and the spiritual journey through it. Indeed the power of waham and the spiritual journey are not related with the physical organs but with the heart *(that is why it is not known to the common people)*.

When the seeker at final level passes through infinitely intense theophanies, he himself becomes a theophany of the Divine Essence *(just as wood itself becomes fire when it catches fire)*. So the Divine Beloved manifests Himself in his form. He drowns in the absolute Divine Oneness in such a way that his existence remains no more. He experiences a peculiar state which is neither fear nor hope, neither related with life nor death. He just finds himself drowned in the Divine Ocean which is beyond time and space, where there is neither past nor present or future. He undergoes absolute annihilation as said:

۞ كُلُّ مَنْ عَلَيْهَا فَانٍ ○ وَّ يَبْقٰى وَجْهُ رَبِّكَ (الرحمٰن۔26,27)

Meaning: Everything will perish and only the Divine Face of your Lord will remain. **(Al-Rehman 26, 27)**

So, according to this verse, when everything annihilates, only the Divine Face remains in him and he is liberated from the boundaries of time and space. When he finds absolute Divine Oneness, he recites with verification of heart وَحْدَهٗ لَا شَرِيْكَ لَهٗ meaning: "He is absolutely One and has no partners."

۞ طُوْبٰى لِمَنْ يَقُوْلُ اِذَا طَلَعَ الصَّبَاحُ بِخَمْرِ الطَّوْعِ يُضِيْئُ فِيْهِ سُكْرٰتِ الشَّوْقِ

Meaning: Eternal bliss for those who are blessed every morning with a new and increasing ecstasy.

When the seeker at the final level drowns completely in the ocean of Divine Oneness annihilating himself, then Divinity envelops his outward and inward being. With every passing moment he becomes unconscious of his old being and there remain no traces of his human existence in him, hence he is all converted into Noor.

نیت را کعبہ و کنشت یکی است

سایہ را دوزخ و بہشت یکی است

Meaning: If you truly intend to have spiritual union with Allah then it does not matter whether you are physically present in Kaaba or church. Then heaven and hell become equally worthless for you.

A true knower of Allah was asked, "What do you consider as the beginning?" He replied, "I neither know about the beginning nor about the end because I have reached beyond time. Neither is here morning nor evening, neither fear nor hope, neither levels nor destinations".

۞ اِنَّمَا الصَّبَاحُ وَالْمَسَآءُ لِمَنْ یَّسْتَفِیْدُ وَھٰذَا صِفَتُ لِذَاتِہٖ وَ اَنَا اَلصِّفْتُ لِیْ

Meaning: Morning and evening are for those who are imprisoned in their existence because time is an attribute of existence, but I am beyond that.

Since I don't have any existence, how could I have attributes!

When the seeker at final level reaches the destination of اَلْفَقْرُ لَا یُحْتَاجُ اِلَی اللّٰہِ وَلَا غَیْرِہٖ meaning: "Faqr needs nothing from Allah or from anyone other than Allah", he is blessed with the station of اِذَا تَمَّ الْفَقْرُ فَھُوَ اللّٰہُ meaning: "When Faqr is accomplished that is Allah". He acquires all the Divine Attributes according to

the order given in the hadith: تَخَلَّقُوْا بِاَخْلَاقِ اللّٰہِ meaning: "Acquire the Attributes of Allah". Then his status complies with اَلصُّوْفِیْ ھُوَ اللّٰہُ meaning: "There is only Allah in a Sufi[66]" and there remains nothing other than Allah in him. The presumption of duality ends as his inward and outward become the same and he finds his reality as لَیْسَ فِیْ جُبَّتِیْ سِوَی اللّٰہِ meaning: "There is none but Allah inside me". He is liberated from the bounds of everything other than Allah, even from his ownself and becomes independent of both the worlds. The pre-existence and eternity become the same for him according to the hadith:

❁ وَھُوَ اَلْاٰنَ کَمَا کَانَ

Meaning: He is the same *(in eternity)* as he was *(in pre-existence)*.

He becomes one of those who excelled all, about whom Allah says:

❁ وَالسّٰبِقُوْنَ السّٰبِقُوْنَ ○ اُولٰٓئِکَ الْمُقَرَّبُوْنَ (الواقعہ۔ 10,11)

Meaning: And those who excelled are the foremost. It is they who will be the most near *(to Allah)*. **(Al-Waqia-10, 11)**

He enters the group of the real success achievers.

❁ اُولٰٓئِکَ عَلٰی ھُدًی مِّنْ رَّبِّھِمْ وَ اُولٰٓئِکَ ھُمُ الْمُفْلِحُوْنَ (البقرہ۔5)

Meaning: It is they who follow guidance from their Lord and it is they who shall achieve real success. **(Al-Baqarah-5)**

He is included among those exalted men of Allah about whom He says:

❁ فِیْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِیْکٍ مُّقْتَدِرٍ (القمر۔55)

Meaning: *(They)* Will *(be seated)* in special nearness to the Sovereign Lord of power during the holy sessions. **(Al-Qamr-55)**

[66] Perfect mystic

He is ascended to perfection in faith, as Allah says:

۞ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ (المائدہ۔3)

Meaning: This day have I perfected your religion for you. **(Al-Maidah-3)**

And he is blessed with ultimate courage and enlightenment according to the verse:

۞ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ (المائدہ۔3)

Meaning: And completed My blessing upon you. **(Al-Maidah-3)**

Now, he has been raised to the highest levels and drowned in the most brightening Noor of Islam.

۞ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ط (المائدہ۔3)

Meaning: And chosen for you Islam as Deen *(a complete code of life)*. **(Al-Maidah-3)**

All the treasures of Allah are conferred upon him, as he has become One with Allah.

۞ وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ (المنافقون۔7)

Meaning: To Allah belong all the treasures of heavens and earth. **(Al-Munafqun-7)**

And he is given authority over each and everything.

۞ وَاِذَا رَاَيْتَ ثَمَّ رَاَيْتَ نَعِيْمًا وَّمُلْكًا كَبِيْرًا (الدھر۔20)

Meaning: And when you will look *(around)* you will find blessings *(in abundance)* and a mighty kingdom. **(Ad-Dahr-20)**

Following hadith is proved upon him:

۞ وَمَنْ لَهُ الْمَوْلٰى فَلَهُ الْكُلُّ

Meaning: "One who found his Holy Lord found everything."

As he has reached and found his Holy Lord acting upon the verse:

۞ وَ اَنَّ اِلٰی رَبِّكَ الْمُنْتَهٰی (النجم۔42)

Meaning: And that *(ultimately all)* have to return to your Lord. **(Al-Najm-42)**

He has achieved the ultimate level by returning to his origin following his beloved Prophet perfectly, as he said:

۞ اَلنِّهَايَةُ الرُّجُوْعُ اِلَى الْبَدَايَتِ

Meaning: Returning to the origin is the ultimate level.

So, he is enlightened with the Noor of his Prophet about which Allah said:

۞ وَ اَنْزَلْنَاۤ اِلَيْكُمْ نُوْرًا مُّبِيْنًا (النساء۔174)

Meaning: And We have sent down to you the brightening Noor *(in the form of Mohammad)*. **(An-Nisa-174)**

Now, he has found the reality of مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا meaning: "Death before dying" so all the worries and grieves related with his human existence are over and he is blessed with complete indifference to everything.

۞ اَلْحَمْدُ لِلّٰهِ الَّذِیْۤ اَذْهَبَ عَنَّا الْحَزَنَ (فاطر۔34)

Meaning: All gratitude and praise belong to Allah Who has removed from us all the grief. **(Al-Fatir-34)**

He just requests Allah:

۞ اَللّٰهُمَّ اِنِّیْۤ اَعُوْذُبِكَ مِنْكَ

Meaning: O' Holy Lord! I seek your shelter from you.

He prays:

۞ اَللّٰهُمَّ اِنِّیْۤ اَسْئَلُكَ اِلٰی وَجْهِكَ الْكَرِيْمِ

Meaning: O' Allah! I request you to bless me with *(the vision of)* your Divine Face.

دانی کدام دولت درو وصف می نماید
چشمی کہ باز باشد ہر لحظہ برجمال

Meaning: Do you know which is the blessing that grants His vision? It is the eye *(of the soul)* which, if opened, beholds His Divine Beauty every moment.

The blazing Noor of Divinity does not consume the Noor of his soul rather brightens it.

۞ طُوْبٰی لِمَنْ یُّقِیْمُ مَقَامُ الْاِطْلَاقِ

Meaning: Delight for him who has crossed all the levels and reached the point of absolute Divinity.

His inward self dominates his physical being and the Noor of his soul envelops him such that his physical organs are replaced by Noor, as says Allah:

۞ یَوْمَ تُبَدَّلُ الْاَرْضُ غَیْرَ الْاَرْضِ (ابراہیم۔48)

Meaning: The day when this earth will be replaced with another earth. **(Ibrahim-48)**

He prays:

۞ اَللّٰھُمَّ اجْعَلْنِیْ نُوْرًا وَرَبَّنَا اَللّٰھُمَّ اجْعَلْنَا نُوْرًا

Meaning: "O' Allah! Make me Noor and enlighten me with Your Noor."

His prayer is granted and he is enlightened with the Noor of Allah. Due to his perfect devotion and obedience to the Holy Prophet he is also blessed with the Noor of the beloved Prophet which is called as سِرَاجًا مُّنِیْرًا "The enlightened lamp" by Allah and Allah says about it:

۞ قَدْ جَآءَکُمْ مِّنَ اللّٰہِ نُوْرٌ وَّ کِتٰبٌ مُّبِیْنٌ (المائدہ۔15)

Meaning: There has indeed come to you a Noor from Allah *(i.e. Prophet Mohammad)* and an enlightening Book *(i.e. the Holy Quran)*. **(Al-Maidah-15)**

When he is blessed with the Noor of Prophethood, he becomes the true spiritual successor of the Prophet. The imperfections and darkness of his own being are replaced with perfection and light of Noor of Mohammad and he becomes a source of enlightenment for others also. The Holy Prophet has declared about such Divine scholars of his ummah:

❁ عُلَمَآءُ اُمَّتِیْ کَاَلْاَنْبِیَآءِ بَنِیْ اِسْرَائِیْلُ

Meaning: The scholars of my ummah are like the Prophets of Bani Israel *(Israelites, the Jews)*.

In some traditions, it is related that they are اَفْضَلُ مِنَ الْاَنْبِیَآءِ بَنِیْ اِسْرَائِیْلُ i.e. superior to the Prophets of Bani Israel because they converse with Allah *(through waham)* just as Prophet Moses used to do:

❁ وَکَلَّمَ اللّٰہُ مُوْسٰی تَکْلِیْمًا (النساء۔164)

Meaning: And Allah talked to Moses. **(An-Nisa-164)**

They are ever blessed and enlightened with the Divine theophanies;

❁ فَلَمَّا تَجَلّٰی رَبُّہٗ لِلْجَبَلِ (الاعراف۔143)

Meaning: Then his Lord cast His theophany upon the mountain. **(Al-A'raf-143)**

He is ever helped by Allah just like Prophet Mohammad and Prophet Isa *(Christ)* were helped by Allah, as mentioned in Quran:

❁ اَیَّدَھُمْ بِرُوْحٍ مِّنْہُ (المجادلہ۔22)

Meaning: Allah has favoured *(and strengthened)* them with His Soul. **(Al-Mujadilah-22)**

He is then blessed with the inspired knowledge from Allah about each and everything according to the verse:

۞ وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا (الکہف۔65)

Meaning: And taught him Our inspired knowledge. **(Al-Kahf-65)**

Since he is blessed with the Noor of the Holy Prophet, he is raised to the highest level of the Divine Universal Man of his era just like him. His company becomes a source of guidance and righteousness for the common Muslims who are seeking the right path, as said:

۞ سُؤَرُ الْمُؤْمِنِيْنَ شِفَاءٌ لِلْمَرِيْضِ الدِّيْنِ

Meaning: The leftover of the true Momins is a cure for the religiously ill *(i.e. those who are away from the right path can get righteousness by following his footsteps).*

The Divine effects of his company grant a completely new and subtle existence to his followers who recognize him as the representative and successor of the Holy Prophet according to the rule of تَجَدَّدَ اَمْثَالٌ "Revival of the metaphorical manifestation of Allah"[67]. They find the reality that the process of creation continues every moment and every creation owes its existence to Allah.

O' dear! When the seeker at final level reaches this point, he becomes proficient in all the matters of Saintlihood *(i.e. he can even grant saintlihood to the true seekers of Allah by carrying them closest to Allah removing all the hurdles of their way)*. He can not only diagnose the elements of infidelity in his disciples but also remove them. Since he has become all Noor, he can acquire any form he wants, reach anywhere he wishes and do whatever he wants to do by his spiritual authority. Whatever occurs to his heart is done immediately and by the power of

[67] The true manifestation of Allah is the Holy Prophet himself, whoever annihilates in the Noor of Allah and the Holy Prophet, revives that metaphorical manifestation.

Sultan of waham his rule is enforced in both the worlds. In a moment, he can acquire thousands of different forms inwardly and outwardly and manifest each form separately. He can separate the four elements of his physical body *(i.e. fire, air, earth and water)* and manifest himself in the form of any of the four elements. He has the power to be in the air as air and be in the earth as earth. It is related that the ruler of Mosul summoned Qasb-ul-Baab who was a majzoob[68] Saint. Qasb-ul-Baab presented himself before the ruler in four different forms and asked him which form he liked the most so he would appear in that state. The ruler was afraid of his power and fell at his feet, presented him gifts and dresses and promised never to confront him again.

O' dear! When Allah Almighty decided to reveal His Essence and create the worlds, he descended four levels. While descending, He created four realms at these four levels and named and characterized them differently. As he descended down, the density and impurity increased in the creation while subtlety and purity decreased due to increasing distance between the creation and its pure origin. The first level *(in descending order)* is called LaHoot[69], second is Jabrut[70], third is Malakut[71] and fourth is Nasut[72]. So, the real order of the Divine Descent[73] is that the transcendent Reality which was curtained in the veil of كُنْتُ كَنْزًا مَخْفِيًّا *(I was a hidden treasure)* in the world of Ahdiyat[74] *(Alonehood)* as an eternal Divine Ocean and attributed with لَغَنِيٌّ عَنِ الْعٰلَمِيْن *(He is indifferent to all the worlds)* stepped down in the world of LaHoot covering Himself in the veil of Noor of

[68] Lost in Divine meditation
[69] The world of Absolute Divinity
[70] The world of souls or the connecting world
[71] The spiritual world of symbolic form of bodies which cannot be touched, like that we see in dreams.
[72] The world of physical bodies
[73] The steps of Divine Descent are explained in the book "Risala Roohi Sharif *(English translation and exegesis)*" by the translator
[74] The world where Allah is All Alone.

Ahmad, as Prophet Mohammad says اَوَّلَ مَا خَلَقَ اللّٰہُ نُوْرِیْ *(First of all, Allah manifested my Noor)*. So Prophet Mohammad is the first manifestation of Oneness of the Divine Essence. Then, from LaHoot Allah descended towards Jabrut.

A Saint said beautifully:

گر دولت و بخت یار بودے مارا　　درمسکن خود قرار بودے مارا
گر بخت بدرمان برما نزدے　　در شہر کساں چہ کار بودے مارا

Meaning: If my destiny favours me, my Beloved will surely let me stay in His Divine World and bless me with His closeness. My Beloved Himself is the remedy of all my problems, if I find Him I need no one else in the world.

The world of Wahdiyat *(Divine Unity, which refers to LaHoot)* is comparatively different from the world of Ahdiyat due to certain characteristics and is completely the world of Noor of Mohammad which contains detail of all the creation in a very fine and precise form *(i.e. it is the origin of all creations)*. From Jabrut, the Divine Essence descended towards the world of Malakut, then from Malakut to Nasut. Allah arranged all these worlds by His Wisdom and fixed different signs for each world *(so it can be differentiated from the other)* but ultimately all these worlds are one entity, as LaHoot is the "tree", Jabrut is its branches, Malakut is its leaves and Nasut is its fruit. In this fruit there is a seed and that seed is the Insan-e-Kamil *(the Divine Universal Man)*. In this seed the whole tree is present. So all the four worlds are present in the Insan-e-Kamil and nothing is above and out of him, as Maulana says:

- O' son! LaHoot is the seed, Jabrut is its branches, Malakut is its leaves and Nasut is the tree.

On the same pattern, Allah set the foundation of all the four realms and planned them on equal basis. Every realm has its

boundary which it cannot exceed nor it can be trespassed by the other. Hence every realm is a complete world in itself and collectively they form the *(inward and the outward)* universe. The heart of Insan-e-Kamil contains all these four realms in a concise form that is why he is called the mini universe. The major and the mini universe are inter connected and collaborated, they work on the same principle without any change *(i.e. whatever is going on in the major universe in exactly going on in the mini universe, or the matter of fact is that whatever is going in the mini universe i.e. the heart of the Insan-e-Kamil is reflected outwardly in the major universe)*.

ما لشکر بودہ ام باز ہم آن جا برویم منزل ما لدنا یست

Meaning: Everything and every world is contained in my ownself. Wherever I go, I return to my ownself because my destination is very close to me *(as Allah says, "I am nearer to your jugular vein")*.

When Allah descended the theophanies of revelation of knowledge of Allah which revealed the Holy Book *(Quran)* upon the Holy Prophet, they first came in the world of Jabrut. From there, they descended on the Guarded Tablet which is in the world of Malakut from where Hazrat Jibrail used to take them to the Holy Prophet. Hence, the Holy Prophet taught the Holy Quran to the Muslims in this world of Nasut. All the enlightening theophanies travel down the four realms in the same manner and reveal at the fifth step upon the creation through the mediation of Insan-e-Kamil who is the mini universe and the perfect manifestation of Allah. When the Insan-e-Kamil, who is perfectly united with Allah, wants to have knowledge about something directly from Allah-The Knower of hidden knowledge, then that knowledge is revealed from the point of Khafi[75] *(The hidden)* which is in his inward and related with the world of LaHoot. Then that knowledge

[75] These inward parts are discussed in citation on page 54 and in glossary as well

descends upon the point of Sir'r *(The Divine Secret)* from where it is passed on to his soul, the soul transfers it to heart and the heart further passes it to nafs and then eventually it is discussed or told by the tongue. This process is called اَخْذِ اِلْهَام i.e. "the flow of Ilham *(inspiration)*" and this knowledge is called the inspired knowledge and the hidden revelation. Although it is not related with our topic but I have discussed it for certain purpose.

When the seeker having ultimate union with Allah returns to his origin *(i.e. Noor of Allah and Noor of Mohammad)* according to the hadith:

❁ اَلنِّهَايَةُ الرُّجُوْعُ اِلَى الْبَدَايَتِ

Meaning: Returning to origin is the extreme level.

He ascends back to Ahdiyat crossing all the four worlds *(i.e. he starts his journey from Nasut where he is present physically, then enters the spiritual world of Malakut and then reaches LaHoot crossing the world of Jabrut)*. During this ascension, all the four worlds collect in his inward *(just as the experience or knowledge which a person gains, becomes a part of his personality)* and he reaches the level where Divinity applies upon him. The union of Allah is possible only after crossing the boundary of LaHoot and finding the secret of all the spiritual worlds. Without crossing all these levels following the footsteps of the Holy Prophet, a seeker can never achieve excellence and become an Insan-e-Kamil, neither he is blessed with the ultimate union of Allah nor finds his final destination.

❁ وَ اِنَّمَا قَالَ الْاِنْسَانُ كَامِلٌ ظَاهِرُهُ خَلْقٌ وَ بَاطِنُهُ حَقٌّ لِاَنَّ لَا هَوِيَّتُهُ الْمُتَعَيِّنَهُ فِيْ عَالَمِ الْغَيْبِ بِصُوْرَتِ الرُّوْحِ بَاطِنًا تَدْبِيْرَ الصُّوْرَتِ الظَّاهِرِ وَ تَنَزُّلَاتِ بِخَمْسِ دَرَجَةً اِلٰى عَالَمِ الشَّهَادَتِ وَ سُمِّيَ ذٰلِكَ حَضْرَتِ الْخَمْسِ اَوَّلُهَا تَجَلِّيَ الذَّاتِ فِيْ ضَوْءِ الْاَعْيَانِ الثَّابِتِ الْغَيْرِ الْمَعْجُوْلَةِ وَ هُوَ عَالَمُ الْمَعَانِيْ اَلثَّانِيْهَا النُّزُوْلَ مِنْ عَالَمِ

الْمَعَانِيْ اِلَى الْمُتَعَيِّنَا رُوْحَانِيَّةً وَ ثَالِثُهَا النُّزُوْلَ مِنْ عَالَمِ الْمَعَانِيْ اِلَى الرُّوْحَانِيَّةِ الْحَيْوَانِيَّةِ وَهِيَّ عَالَمُ النُّفُوْسَ النَّاطِقَةِ اَلرَّابِعُهَا اَلثَّانِيَةَ اَلْمُتَجَسِّدَةِ الْمُتَشَكِّلَةِ لَمَثَلَتْ مِنْ غَيْرِ مَادَّةٍ وَهِيَ عَالَمُ الْمِثَالِ وَالْخَامِسُهَا عَالَمُ الْاَجْسَامِ وَالْمَادِيَّتَهُ وَهُوَ عَالَمُ الْحُسْنِ وَ عَالَمُ الشَّهَادَةِ اِعْلَمْ اَنَّ الرُّؤْيَةَ وَالسَّمَآءَ وَالشُّهُوْدَ مِنَ الْعَبْدِ الْمُصَلِّيْ لِلْحَقِّ فَلَا يَكُوْنَ بِقُوَّةِ الْاِيْمَانِ وَالْيَقِيْنِ مِنْ بِمُشَابِهَتِ الْاِدْرَاكِ الْبَصَرِ وَالسَّمَعَ اَعْيُنِيْ فِي الْقُوَّتِ الضُّؤْاتِ وَالْمُشَاهِدَاتِ وَ قَدْ يَكُوْنَ بِبَصَرِ الْقَلْبِ اَيْ نُوْرٌ بَصِيْرَةٌ وَ تَوَهَّمٌ اَعْيِنِيْ بِنُوْرِ تَجَلِّيْ الصِّفَاتِ الْاَلُوْهِيَّهِ الْقَلْبِ حَتّٰى صَارَ الْعِلْمُ عَيَانًا وَ قَدْ يَكُوْنَ بِالرُّؤْيَتِهِ الْبَصَرِيْهِ فَمَثَلَ لَهُ الْحَقَّ مُتَجَلِّهَا مَشْهُوْدًا لَهُ فَاَيْنَمَا الصَّلٰوةَ بَيْنِهٖ وَ بَيْنَ الْعَبْدِهٖ وَ قَدْ جَمَعَ اللهُ هٰذِهٖ كُلِّهَا الْعِبَادَةِ الْكَامِلَ الْاُوْحٰدِى وَقَدْ يُخَصِّصُ كَلْوَاحِدَ مَعَهَا بِوَاحِدٍ مِنْهُمْ اَللّٰهُمَّ اجْعَلْنَا مِنَ الْجَامِعِيْنَ

Meaning: "Insan-e-Kamil is the one whose outward self is engaged with the creation but inward is engrossed in the Creator, as he is actually appointed in the LaHoot which is the hidden world. In that world he is present in the form of a pure soul which is reflected outwardly in the physical world. He descends five steps *(from Ahdiyat to LaHoot then Jabrut, Malakut and Nasut)* to be present in the material world. That is why, he is called "Hazrat Khums"[76] *(i.e. "A man having five levels simultaneously" as he is present in all the five worlds or all the five worlds are present in him)*. At the first level *(i.e. Ahdiyat)*, he is present in the form of a theophany of the Divine Essence which is a very subtle and concise form of his existence that would manifest in the physical world. That theophany is just a light and a non-creation and is related with the world of Reality. At the second level, *(i.e. LaHoot)* he is present as a pure soul. At the third level *(i.e. Jabrut)* he is present as a human soul, this is the world of souls

[76] Khums means 'five'

which have all the senses *(that manifest from the human body)*. At the fourth level *(i.e. Malakut)* he is present as a soul which has a proper recognizable form. Although it is non material but its form is the same as a material body, it cannot be touched but seen. This is the world of symbolic forms of bodies. At the fifth level *(i.e. Nasut)* he is present with his material and physical body. This is the world of material bodies or the world of manifestations and is also called the world of physical beauty.

One must know that the vision of Allah, elevation to higher levels of union and becoming the manifestation of Divinity are conferred upon a true worshipper of Allah from Allah Himself. He beholds Allah with the power of his faith and true belief and not with the physical senses of seeing or hearing. The cognition of the metaphorical manifestation of Divinity and observation of His theophanies is possible only by the spiritual insight which can also be called the seeing power of the alive heart. It is actually the power of waham which is bestowed upon the heart of the seeker by the Noor of the theophanies of the Divine Essence. With this power he beholds the Divinity manifested in the metaphorical form. Although, sometimes beholding this metaphorical manifestation of Divinity with physical eyes is also possible during the salat which is in fact a connection between Allah and His slave. May Allah grant us the faculty to have both *(i.e. beholding Allah with the eyes of heart as well as the eyes of physical body)* so that all our worships and prayers are perfected. May we truly pray The One *(after recognizing Him)* and get devoted and connected only to The One being One with Him. May Allah make us the one having all these blessings." *(Amin)*

O dear! I have referred the quotations by the pious men of Arab to make you understand that when the seeker having the ultimate union with Allah finds excellence, his physical sight converts into spiritual sight and his every cell gains the power of seeing and hearing.

۞ وَهٰذَا يَحْمِلُ الْكَمَالِ وَ نِهَايَةِ الْوَصْلِ تَبَدَّلَ بِنُوْرٍ مَحْضٍ بِعَنَايَتِ الْخَاصِ

Meaning: This excellence is obtained when a seeker becomes absolutely united with Allah, all his being is converted into Noor by the most special blessing of Allah.

The heart of such a seeker is even vaster than the Rehmat[77] of Allah because his heart can absorb and contain the theophanies of the Divine Essence but the Rehmat cannot *(as it is an Attribute of Allah not the complete Essence)*. If the Rehmat is extended to the extreme level according to the Divine Saying رَحْمَتِيْ وَسِعَتْ كُلَّ شَيْئٍ "My Rehmat encompasses everything", then it can be likened to the heart of the Insan-e-Kamil about which Allah says:

۞ مَا وَسِعَنِيْ اَرْضِيْ وَلَا سَمَائِيْ وَ لٰكِنْ وَسِعَنِيْ فِيْ قَلْبِ عَبْدِيَ الْمُؤْمِنِ

Meaning: Neither earth nor the skies can contain Me but the heart of the true Momin can.

The Divine Throne of Allah which manifests His Rehmat as well as His Attribute of Rehman[78] is too minor as compared to the heart of the seeker having ultimate union with Allah. It is said:

۞ وَ لَوْ اَنَّ الْعَرْشَ وَ مَا حَوْلَهٗ مِائَةَ اَلْفِ اَلْفِ مَرَّةً فِيْ زَوَايَةٍ مِنْ زَوَايَا قَلْبِ الْعَارِفُ مَا حَصَلَ لَهٗ عَقَدَ

Meaning: If the Divine Throne including its surroundings is expanded thousand times, even then it cannot exceed the heart of the Arif, their vastness cannot even be compared.

Khwaja Junaid Baghdadi said:

۞ اِنَّ الْمُحْدَثُ اِذْ اَقْرَنَ بِالْقَدِيْمِ لَمْ يَبْقَ لَهٗ اَثَرٌ

[77] The Divine Attribute of Compassion and Kindness
[78] Meaning: The Most Merciful, The Most Beneficent

Meaning: No doubt! The creation cannot sustain before the eternally ancient Existence *(i.e. Allah).*

So, there is no comparison between that ancient Divine Existence and the creation as the creation will definitely perish before Him.

The theophany of the Divine Essence is like the gem of the ring while heart of the seeker is like the frame of the ring. Just as the gem is always according to the size of the frame so that it fits well in the ring similarly the theophany of the Divine Essence is perfectly according to the size of the heart. It fits so perfectly in the heart that it does not leave space for anything other than Allah. It occupies the heart completely according to the verse:

۞ اِنَّ الْمُلُوْكَ اِذَا دَخَلُوْا قَرْيَةً اَفْسَدُوْهَا وَجَعَلُوْٓا اَعِزَّةَ اَهْلِهَآ اَذِلَّةً ۚ (النمل۔34)

Meaning: No doubt! When the kings enter a town they destroy it and disgrace its respected ones. **(An-Naml-34)**

The theophany of Divinity envelops the whole heart and prevents anything other than Allah to enter it, as said:

۞ وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ (بنی اسرائیل۔81)

Meaning: And say, "The Truth has come and falsehood has fled.' **(Bani Israil-81)**

Nothing remains in that heart complying to the verse:

۞ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيْطًا (النساء۔126)

Meaning: Certainly Allah encompasses everything. **(An-Nisa-126)**

Every thought, wish, inspiration, perception of that heart is from Divinity. Allah says:

۞ اَنَا عِنْدَ ظَنِّ عَبْدِیْ فَلْیَظُنُّ مَا شَآءَ بِیْ بمَنْ شَآءَ ظَاهِرًا وَّبَاطِنًا

Meaning: I am as my slave perceives Me, so I manifest Myself upon him according to his perception.

Divinity occupies the inward and outward self of that seeker and he becomes exactly Divine. Then he is not included among the mortal creation, rather becomes immortal with Allah. Liberating from all the boundaries of creation he reaches the point where Divinity applies on him. He returns to his origin and now all his worries and hardships are over.

۞ فَقَدْ يَسْمَعُ الْقَلْبُ بِذَاتِهٖ فَاِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ وَسِعَ رَبِّيْ كُلَّ شَيْءٍ عِلْمًا فَاِنَّهٗ قَدْ ثَبَتَ اَنَّ الْقَلْبَ وَسِعَ لِلْحَقِّ وَلَا نَنْسٰى عَلٰى هٰذَا الْمَقَامَ شِعْرًا

Meaning: His heart hears directly from Divinity that Allah said, "Allah is magnificent than the knowledge of everything." These words are proved upon him as he finds this magnificence in his heart. At this point he recites the following verses:

يَا خَالِقُ اَلْاَشْيَاءِ فِيْ نَفْسِهٖ
اَنْتَ لَمَّا تَخَلَّقَ جَامِعُ

Meaning: O' Creator! You created everything from Your Ownself that is why Your every creation is so perfect.

تَخَلَّقَ مَا لَا يَنْتَهٰى
كَوْنِهٖ فِيْكَ فَاَنْتَ ضَيْقُ الْوَاسِعُ

Meaning: Your creation is infinite and boundless and You created this universe from Yourself, even then this boundless universe cannot contain You.

لَوْ اَنَّ مَا قَدْ خَلَقَ اللّٰهُ
بِقَلْبِيْ فَجَرَهُ السَّاطِعُ

Meaning: I am really surprised at the vastness of your creation and the narrowness of my heart. If the universe is tried to be contained in my heart, it would surly burst.

وَ مَنۡ وَسِعَ الۡحَقَّ فَمَا ضَاقَ عِنۡدَ خَلۡقَ

فَكَيۡفَ الۡاَمۡرُ يَا سَامِعُ

Meaning: O' The All Hearing Lord! How is it possible that the heart which is vast for the Creator is narrow for the creation!

O' dear! The heart of the seeker at final level is relieved from the boundaries of time and space, levels and destinations. It is covered under the Divine Robe as Allah says:

۞ اِنَّ اَوۡلِيَآئِيۡ تَحۡتَ قُبَآئِيۡ لَا يَعۡرِفُهُمۡ غَيۡرِيۡ

Meaning: Verily! There are My such friends who are hidden under My robe, no one can recognize them except Me.

The hidden and the manifested Divine Oceans[79] both are simultaneously contained in such a heart, as Allah says:

۞ مَرَجَ الۡبَحۡرَيۡنِ يَلۡتَقِيٰنِ (الرحمٰن۔19)

Meaning: He is the One who has made the two seas flow which join together. **(Al-Rehman-19)**

The theophany of the Divine Essence which is contained in the heart of the seeker having final union with Allah is boundless and infinite. Such a heart is so spacious that it can contain thousands and thousands of rivers and there is still space for more. It is so vast that it cannot be bounded by the universe and not even by the Divine Throne which has encompassed everything.

O' dear! When the Divine Essence unveils His Beauty upon the heart of the seeker, Its trance captures the heart and the Divine Essence makes that heart His kingdom. Then, that heart is adorned with all the Divine Attributes and all the commands of Allah are manifested through that heart.

۞ فَاِذَا قَبَضَ اَخۡفٰى مَا يَرَاهُ وَاِذَا بَسَطَ عَادَا مَا اَخۡفٰى

[79] Mystics usually use the metaphor of "Ocean" to refer to Divinity due to its immense expanse and fathomless depth.

Meaning: When his attention turns away from his heart, everything hides from him and when his attention turns towards his heart, every hidden thing is revealed upon him.

Hence, the kingdom of heart of such a seeker becomes the heaven of Allah's closeness after the complete annihilation of seeker's being.

بینی کہ حُسن در عالم نمیگنجد عجب دارم
کہ دائم در دل تنگم چگونہ خانمان سازد

Meaning: I am really amazed that how Your limitless Divine Beauty, which cannot be contained in the whole universe, is assimilated in my small heart.

When Hazrat Bayazid Bastami observed the vastness of his heart and found it occupied by the Divinity, he uttered:

❁ سُبْحَانِیْ مَا اَعْظَمَ شَانِیْ

Meaning: I am The All Praised and I owe great splendour.

❁ لَیْسَ فِیْ جُبَّتِیْ سِوَی اللّٰہِ

Meaning: There is nothing in my robe except Allah.

❁ هَلْ فِی الدَّارَیْنِ غَیْرِیْ

Meaning: There is nothing in both the worlds except Me.

Just as a hunter is always talking about his preys and a drunkard is always talking about wine, similarly a lover of Allah is always talking about Allah. A mystic made a bowl of glass and filled it with water. When the sun rose, the water in the bowl reflected the sunrays and it seemed as if the bowl itself has become the sun. Observing this, the mystic said:

❁ لَیْسَ فِی الدَّارَیْنِ غَیْرُکُمْ

Meaning: *(O' Allah)* There is nothing in both the worlds except You.

ہر بوئے کہ از مشک و قرنفل ببوئی
از سایۂ آن زلف چوں سنبل شوئی

Meaning: The scent of clove, musk and every sweet smelling thing owes to Your fragrance.

چوں نغمۂ بلبل زنے گل شنوی
ہمہ گل گوید کہ چہ بلبل شنوی

Meaning: When the nightingale sings due to the attraction and love for the flowers, all the flowers praise, how beautifully it sings.

O' dear! When the Divine Beloved occupies the heart of the lover with His mesmerizing Beauty and splendid Attributes, the existence of the lover annihilates completely. Then, the Beloved blesses him with His own eternal and immortal Existence and adorns him with His personal Attributes so that he becomes capable for the ultimate union of the Divine Beloved. Then there remains no duality among the Beloved and the lover and they become the same. Here the words اَنَا،اَنْتَ "You" and "Me" do not remain applicable on him as there remains only One Entity in his being.

اے دوست ترا بہر مکان محسبتم ہر دم حیرت ز این و آن محسبتم
دیدم بتوخویش را تو خودمن بودے خجل زدہ ایم کہ ترا نشان محسبتم

Meaning: O' Beloved! Engrossed in Your love, I amazingly see You everywhere in both the worlds. When I behold You in my being and observe that You have chosen me to manifest Yourself and I am no one other than You, I feel embarrassed that how can my minor existence manifest Your grand Existence.

On reaching this level, the seeker does not behold Divinity rather experiences Divinity in himself, as beholding needs two

entities, the beholder and the beheld. This is the level of perfect belief about which Allah says:

۞ وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ (الحجر۔99)

Meaning: Worship your Holy Lord to the extent that you attain to perfect belief. **(Al-Hajr-99)**

This perfect belief is gained after observing Divinity which is the true worship. "Observing" is a verb which includes the subject as well as the object i.e. the observer and the observed. Some Saints declare اَلْيَقِيْنُ هُوَ اللّٰهُ i.e. perfect belief is Allah Himself. Hence, at this level "You", "Me" and "I" become meaningless as "He" is now "Hoo".

دریں راہ گر بترک خود بگوئی
یقین کردہ نزد از توئی

Meaning: If you will renounce yourself in the way of Allah then surely you will find Him nearer to you than your ownself.

O' dear! Although Allah is indifferent to both the worlds and needs none but just as the attraction of a beautiful face is incomplete without dark hair and a black mole similarly the Beauty of the Divine Face is enhanced by the Faqr of Prophet Mohammad about which it is said:

۞ اَلْفَقْرُ سَوَادُ الْوَجْهِ فِي الدَّارَيْنِ

Meaning: Faqr is the darkest[80] in both the worlds.

So, the Beauty of the Divine Face is incomplete without the dark locks and black mole of love and worship of His perfect slave *(Divinity is colourless so to add to Its Beauty It needs colour. That colour is provided by the Divine Universal Man who loves Allah to the extent that he annihilates himself to*

[80] Faqr is called the darkest because a dark colour does not accept any other colour, similarly Faqr does not accept anything of the world except Allah.

manifest the immaterial Divinity through his material being). The manifestation of Allah through His perfect lover makes Him extremely attractive. It is also a fact that lordship is impossible without slavehood *(i.e. the lord cannot manifest his lordship unless there is a slave)*.

۞ لِاَنَّ الْعَبُوْدِيَّتِ سِرُّ الرَّبُوْبِيَّتِ لَوْ ظَهَرَ سِرُّ اَلْبَطَلَاتِ الرَّبُوْبِيَّتِ

Meaning: The secret of lordship lies in slavehood, if that secret is disclosed the lordship is annulled.

Hence, to express lordship, slavehood is must. The reality of lordship can manifest only through a slave. It is a strange fact that the absolute Divinity can never be revealed without a metaphorical manifestation in the form of the lover of Allah who is perfectly united with Him. Without recognizing this real and perfect manifestation of Divinity in the form of His true slave, one can be trapped by the Satan and wrongly relate Divinity to it *(May Allah save us)*. No one has ever beheld and recognized Allah without His metaphorical manifestation because cognition of Allah is impossible. When the Lord and the slave become Beloved and lover and their relation is strengthened with each other due to the bond of love, then they are attracted towards each other more and more. They love to remain in each other's company forever. The lover is ever beholding the Beloved and the Beloved is always observing the lover. The human element of the lover becomes subtle due to eternal company of the Divine Essence and he starts acquiring Divine Attributes as well as the Divine Beauty. His spiritual level keeps on elevating every moment and the Divine Essence concealed in his core appears. The effects of ultimate union of Divinity liberates him from the limitations of human element and the Divinity becomes applicable upon him. When the lover reaches this level he is transformed into the Beloved or it can be said that they become the same, so the Divine Beloved beholds and recognizes Himself in Himself as there remains no one else in the being of the lover.

۞ مَا رَأَیَ اللّٰہُ اِلَّا اللّٰہ وَ مَا عَرَفَ اللّٰہُ اِلَّا اللّٰہ

Meaning: Allah can be seen and recognized only by Allah.

The amazement of the lover is increased to the extreme level on reaching here because he discovers and recognizes himself as the Divine Reality and beholds this Reality in everything, hence he says to himself:

روزی ستودم دانستم با تو غنودم و نہ میدانستم
ظن بردہ بود بخود کہ من بودم من جملہ تو بودم نہ میدانستم

Meaning: The day I recognized You, I got engrossed in You. Now I do not remember anything else. I wrongly assumed that I also have an existence but now I have realized that it was not me, it was actually You Who owns the real existence.

O' dear! The reality of the existence of an Insan-e-Kamil *(who is the perfect metaphorical manifestation of the Divine Essence)* can be understood in this way that his physical body and human element is just a cover put upon his Divine Attributes to hide and save his Divinity from the objections of the ignorant people. This physical body is also a source for him to interact with people and live among them just like them, otherwise his actual existence is absolutely Divine. This is also called proximity gained through excessive servitude.

The Divine Essence is assimilated and concealed in each and everything, as Allah says:

۞ وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ (الانبیاء۔30)

Meaning: And We originated *(the life of)* living things from water. **(Al-Anbia-30)**

In this verse water metaphorically refers to Divinity which is the origin of everything and assimilated in everything just like

water is assimilated in every living thing. Although the physical appearance of everything is different from the other.

۞ مَشْهُوْدٌ فِي الْخَلْقِ مُتَوَهَّمٌ فَالْخَلْقُ مَفْضُوْلٌ وَالْحَقُّ مَحْسُوْسٌ مَشْهُوْدٌ فِيْ عِنْدَ اَهْلَ الشُّهُوْدِ وَالْوُجُوْدِ وَمَا عَدَا هٰذَيْنِ الصِّفَتَيْنِ فِي الْحَقِّ مَعْقُوْلٌ وَالْخَلْقُ مَشْهُوْدٌ

Meaning: There is a group of people, among whom some observe Divinity by the power of waham, they have superiority over others *(due to waham)*, while some feel the existence of Divinity, they are also considered close to Allah. There is another group of people who try to perceive Divinity on the basis of intellect but intellect can perceive only the creation *(not the Creator)*.

The first group of people is like the sweet water about which Allah says:

۞ عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهٗ (فاطر۔12)

Meaning: This *(one)* is sweet, thirst quenching and pleasant to drink. **(Fatir-12)**

And the second group is like the water about which Allah says:

۞ مِلْحٌ اُجَاجٌ ط (فاطر۔12)

Meaning: *(Other is)* salty and very bitter. **(Fatir-12)**

There are two credences i.e. outward and the inward. Sometimes the outward protects the inward and sometimes the inward protects the outward, sometimes the inward elevates the outward and sometimes the outward fights for the right of the inward. The actual reason of grief and pain for a person is the non-manifestation of the Divine Attributes from him, which depend upon his faith and deeds. If someone is ordered to set a foundation of a hidden building, he would ponder where to set foundation of such a building *(setting foundation of a hidden building refers to build a hidden i.e. inward connection with Allah)*. This problem itself seems to be a source of pain and

grief, although, actually it is not *(because if one really ponders over it, then Allah Himself helps him and solves the problem)* but unless the will and consent of Allah do not manifest and He does not solve the problem by His wisdom, the seeker finds himself stuck between pain and will of Allah. Sometimes he considers it pain and sometimes relates it to the will of Allah.

Some words are literally different but meaningly same. Shaikh Mohiyyddin Ibn-e-Arabi says, "The eternal beginning *(pre-existence)* and eternal end refer to the same point however they are understood differently in the world of humans. Similarly, the words "safety" and "fight" sometimes refer to the same event but meaningly are different. In the same way, the world of humans is also called as world of Shariah *(as Shariah applies on humans)*. Sheikh Ibn-e-Arabi has also discussed many other words on the same pattern. So, it is not easy to understand the real meaning of the subtle spiritual world. It is understood in its true sense only when nothing related to the material world remains in the heart of the seeker. It is related in *"Munajat"* that Hazrat Bayazid Bastami said to Allah "O' Lord! My kingdom is greater and better than yours." Allah asked, "How?" He replied "My kingdom is You and Your kingdom is me and the whole universe. Since you are the Greatest so my kingdom is greater than yours." Apparently these words are very disrespectful but their meanings are so beautiful. Hazrat Bayazid dared to utter such words when his inward became his outward and he perceived all the spiritual worlds through his cognitive power. His material being perished due to the intensity and effects of various theophanies of the Divine Essence which gave him the power to perceive Divinity as well. Then all his organs turned into Noor and his inward and outward became the same.

❁ كَمَا يُقَالُ فِيْ حَقِّ اِدْرِيْسَ عَلَيْهِ السَّلَامُ لِاَنَّ الْقُدُسِيَّ اِذَا اَغْلَبَ الْاَوْهَامِ عَلَيْهِ سَقَطَتْ وَ حَارَّةً قُوَاهُ مِنْوَاةً عَقْلِيَّةً لِاَنَّ الْغَالِبَ عَلَيْهِ صِفَاتِ الرُّوْحَانِيَّةِ وَ قَهَرَ

النَّفْسَ نِيَّتِ الْقُوِيَّةِ وَالطَّبِعِيَّةِ وَالْبَدَنِيَّةِ حَتّٰى صَارَ رَوْحًا مُجَرَّدًا كَالْمَلَائِكَةِ ۔

Meaning: As it is told about Prophet Idrees *(how his existence became angelic)*. When the auham dominated his pure soul, his human attributes perished and the spiritual attributes dominated the intellect. His nafs annihilated due to the dominance of the spiritual attributes. His intention *(to get closer and closer to Allah)* got strengthened and overcame his human nature and needs of the physical body so much so he acquired spiritual existence just like the angels.

When a seeker reaches this level, his gnosis about the Divine theophanies becomes perfect and he can perceive the spiritual world through the power of waham. Some people observe and cognate the assimilation of Divinity in each and everything through their own perception instead of the metaphorical manifestation which actually unveils the Divine Observation. Observing and understanding the Divine Reality in this way is just a mirage. The real vision and observation of the Divine Essence which includes the metaphorical manifestation *(called Tashbeeh in mystic terms)* as well as the manifestation of Divinity in each and everything *(called Tanzeeh in mystic terms)* is possible only through the Insan-e-Kamil whose essence, form, outward and inward are exactly the same as the Divine Essence and Form. This reality can be perceived only by the power of waham. So the seeker of Allah who finds and beholds Divinity in the perfect form of an Insan-e-Kamil gets the true gnosis or marifat of Allah in both ways i.e. Tashbeeh and Tanzeeh. He comes to know that Allah is the ultimate affecting power as well as the entity which is being affected i.e. He is Totality. Such perfect marifat is gained only from the Sultan of waham *(i.e. Murshid Kamil who is also the Insan-e-Kamil of his era)* who possesses the entire Divine theophanies and is a source of reflecting them in the spiritual as well as the material world. Everyone, whether a

perfect intellectual or a mystic having effects of theophanies or a true believer of Oneness of Allah, needs his mediation and guidance to have perfect marifat of Allah. When the inward and outward of a seeker get pellucid and purified, and the rust is removed from the mirror of his heart, all the darkness vanishes and the clear mirror of his heart reflects both the worlds, spiritual as well as the physical. He observes them within himself with his power of waham and becomes indifferent to both the worlds *(as he has observed their reality and found that nothing is as attractive and beautiful as Allah)*. Crossing all the worlds, he travels towards Allah Who is also indifferent to both the worlds. As he reaches closer to Allah, his human attributes annihilate and he finds eternal immortality with Allah, as said:

۞ كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ (القصص۔88)

Meaning: Everything has to perish except the Divine Face. **(Al-Qasas-88)**

The Divine Essence concealed in the core of everything is revealed upon him. The material covers of the things *(living or non living)* perish for him and the hidden Divinity is unveiled. The mortal things lose their existence in his eyes and he beholds only the Immortal Entity *(this is called perfection of waham)*.

O' dear! When waham is perfected, the possessor of waham gains complete authority over each and everything of the physical world as well as the worlds of Malakut and Jabrut. Whatever occurs to his heart is done immediately and whatever he wishes, finds at once. All the humans, jinns, angels and souls come under his command and obey whatever he orders them. They are always at his beck and call. All the spiritual worlds are like a small particle as compared to his world of waham. He views the Throne, the Chair, the Tablet, the Pen and all the skies in his heart and they appear to be just like a dot in the immense expanse of his heart. His spiritual journey progresses every moment and takes him ahead of everyone and everything. However,

the more he progresses towards Allah the more humble he becomes and stops himself from using his spiritual powers and authorities just to be obedient to Allah. Although he has the power of showing miracles but he never shows miracles because he considers all his powers as the blessing and trust of Allah which he must not misuse. The Holy Prophet possessed the strongest spiritual powers and authorities due to his perfect marifat and ultimate closeness to Allah even then he was the most humble person on earth. Shaikh Mohiyyuddin Abdul Qadir Jilani endorsed this fact in these words:

۞ كُلَّمَا عَمَلَتُ وَمَعْرِفَتُ نَقَصُ تَضَرُّ

Meaning: The more a seeker gains marifat of Allah the more he becomes humble in using his powers.

There are two reasons due to which the perfect Arif of Allah does not use his powers. Firstly, as his gnosis of the Majesty, Magnificence and Lordship of Allah increases, his slavehood and servitude also increase and the awareness dawns upon him that how could a slave dare to interfere in the powers of the Mighty Lord or trespass upon His Kingdom, God Forbid! The lover and seeker of Allah who understands the true meanings of slavehood finds strange and disrespectful to interfere in the authority of his Master and Lord by using his own powers. That is why, as his marifat of Allah as the Ultimate Authority increases, his knowledge about the imperfection and inferiority of his own powers and authorities also increases, so he finds it useless to exercise them. Then, his attention does not remain towards his own powers because he submits and surrenders everything before Allah *(even his powers and authorities)*. Hence sorrow and happiness become equal for him. Maulana Roomi says so rightly:

اگر سلطان مارا بندہ باشی
ہمہ گریند تو در خندہ باشی

Meaning: If you truly become the slave of my Lord then you will find eternal bliss. When everyone will be crying, you will be smiling.

The second reason for not using the spiritual powers gained by the seeker who reaches the final level of union with Allah, is that when he is blessed with Oneness with Allah, there remains no one in his inward except Allah, not even his ownself. So, when his being is no more then who will exercise the powers? Whatever is done by him is actually done by Allah. For him, the power, the empowered and the point of exercising power become the same.

Due to these two reasons, he does not exercise his powers and drowns in the Divine Oneness in such a way that he gets unconscious of everything other than Allah.

تا بہ دانی کہ از لطافت خویش
ہمہ در بند زلف خویش

Meaning: O' my Beloved! Do you know that you have bound and mesmerized everyone with your subtle Divine Beauty.

At this level of ultimate union, the Divine Oneness dominates in such a way that everything loses its existence for him according to the verse:

۞ كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْاِكْرَامِ ۝ (الرحمٰن۔26,27)

Meaning: Everything will perish, and only the Divine Face of your Lord, who is the Master of Glory and Splendour and the Master of Bounty and Honour, will remain. **(Ar-Rehman-26, 27)**

So, he beholds the Divine Face wherever and whatever he watches. None other than Allah can enter his world of waham and he finds his own reality as Divine.

گفتم کہ اگر اے تو بریں زیبائی　　گفتا کہ خود را خود منم یکتائی
ہم عشق و ہم عاشق و ہم معشوق　　ہم آئینہ و ہم جمال و ہم زیبائی

Meaning: I asked Allah, "For whom do you adorn yourself?" He replied, "I adorn Myself for Me as I am unique and The One. I Myself am the love, the lover and the Beloved. I am the mirror, the reflection and the beheld Beauty."

At this level, the seeker experiences metaphorical death. His physical being perishes and his soul is transferred from this material world to the Divine World, as the Holy Prophet said:

۞ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا يَمُوْتُوْنَ بَلْ يَنْتَقِلُوْنَ مِنَ الدَّارِ اِلَى الدَّارِ

Meaning: The friends of Allah do not die, they just shift from this world to the other.

Hence, he is shifted to the Divine World forever and keeps on progressing in that world eternally. His spiritual level is raised every moment and he keeps on getting closer and closer to Allah.

۞ كَمَا قَالَ قَائِلُ طَابِشَتْ اَنَّ الْوُجُوْدَ مِنْ حَيْثُ هُوَ وُجُوْدٌ وَاجِبٌ بِذَاتِهٖ وَ كُلَّمَا وَجَبَ فَلَا يَقْبِلُ الْعَدَمَ اَبَدًا فَهُوَ مَعَ الْاَنَابَتِ يَتَجَدَّدُ وَ يَتَرَقّٰى وَكُلَّ شَيْئٍ فِي التَّرَقّٰى مَعَ الْاَنَابَتِ يَكُوْنُ دَائِمُ الْقَبُوْلِ التَّجَلِّيَاتِ الْاِلٰهِيَّةِ الْوُجُوْدِيَّةِ اَبَدَ الْاٰبَادِ بِكُلِّ تَجَلِّيَاتِ الْاٰخِرِ وَقَدْ يَشْعُرُ بِذٰلِكَ الْاِحْتِجَابِ وَ لٰكِنْ اِذَ الْطَافَتُ الْحِجَابِ رُفِعَتْ ۔

Meaning: It is said that the existence which is eternally connected with the Divine Existence that is Sustained on Its Own, never becomes extinct. It returns to its origin *(i.e. Divinity)*, gets blessed with a new beautiful form every moment and keeps progressing. Such an existence which returns to its origin has the capability to

absorb extreme theophanies of the Divine Essence and all the other theophanies of Allah. This shows that there still is a veil through which the theophanies reflect, however this veil becomes subtle and vanishes at last.

O' dear! When the seeker having union with Allah reaches the final level of marifat, his outward is changed with his inward according to the order:

❁ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ (ابراہیم۔48)

Meaning: The day when this earth will be replaced with another earth. **(Ibrahim-48)**

His physical being is dominated by his spiritual being and he is transferred to the spiritual world where he ever keeps on progressing in his spiritual journey, as already discussed.

Shaikh Mohiyyuddin writes in his book *Futuhat-al-Makkiyyah:*

❖ "Khwaja Bayazid Bastami, Khawaja Maroof Karkhi, Khawaja Junaid Baghdadi and some other mystics did not agree upon the matter of spiritual elevation of a Saint after death. I joined them in a meeting and granted them the vision of the spiritual journey. They experienced it themselves and then came to know how the Saints undergo spiritual elevation after death, although it cannot be felt due to the subtlety of the soul. So all of them accepted my argument and got blessed with this bounty."

O' dear! There are two ways to be blessed with the observation of Divine theophanies and the Divinity. One is to be blessed with the Divine Presence and second is to behold the Divine Essence. Beholding the Divine Essence is also possible in two ways, one is through the special marifat *(Divine Knowledge)* and second is through the theophanies which manifest in various cognitive forms in the metaphorical manifestation of Divinity i.e. the physical

being of the Insan-e-Kamil, for which I have already given many arguments and referred hadiths.

۞ جَمِيْعُ الْبَصَائِرِ وَالْاَبْصَارِ اَمَّا الشُّهُوْدُ لِاَهْلِ الْوَلَايَةِ هٰهُنَا الشُّهُوْدُ فِي الْحَضْرَةِ الْخَيَالِيَّةِ قَالَ عَلَيْهِ السَّلَامُ اَنْ تَعْبُدَ اللّٰهَ كَاَنَّكَ تَرَاهُ قَالَ عَلَيْهِ السَّلَامُ وَ اللّٰهُ تَعَالٰى فِيْ قَلْبِ الْمُصَلِّيْ فَاِذَا اَقْوٰى الْاِسْتِحْضَارِ الْخَيَالِيْ وَ غَلَبَ الْحَالِ صَارَ مَشْهُوْدُ الْخَيَالِيْ مَشْهُوْدٌ بِالْبَصْرَةِ فَاِذَا صَارَ اَقْوٰى وَاَكْمَلَ كَانَ مَشْهُوْدٌ بِحَدِّ الْبَصَرِ وَالْبَصَارَتِ وَفِي النِّهَايَةِ مَقَامَ الْوَلَايَةِ وَ هُوَ شُهُوْدِ الْحَقِّ ذَاتِهٖ بِذَاتِيَةٍ فَيَكُوْنُ الشَّاهِدُ عَيْنَ الْمَشْهُوْدِ اَمَّا الْمُؤْمِنُ الْمُتَعَقِّلُ الْشُهُوْدِ فَهُوَ يَطْلُبُ الشُّهُوْدِ اَوَّلًا مِّنْ طَرِيْقَةِ التَّخَيُّلِ وَالتَّمَثُّلِ ثُمَّ بِالرُّؤْيَةِ الْحَقِيْقَةِ حَتّٰى تَبْلُغَ مَقَامَ الْوَلَايَةِ فِي التَّوْحِيْدِ وَيَسْتَهْدِى الْهَدَايَةِ الرُّسُلِ بِاِتِّبَاعِهِمْ لِاَنَّ دَعْوَتُهُمْ اِلَى الْحَقِّ عَلٰى بَصِيْرَةٍ۔

Meaning: Allah encompasses all the sights and eyes i.e. He is the All Seeing. Beholding Him by His friends in fact refers to His vision in the contemplation. As the Holy Prophet said "Worship Allah as if you are beholding Him" and he also said "Allah is in the heart of the worshipper". When this contemplation becomes strong and dominates the heart and mind of the beholder, the Divine Face he is observing as a contemplation becomes more visible and can be seen with eyes also. Hence the spiritual sight of the beholder becomes his actual sight and his vision of Allah becomes perfect. This is a great level in saintlihood. However on progressing further, he observes the Divine Essence within his own essence and becomes the manifestor as well as the manifested. A true believer firstly tries to contemplate the vision of Allah on the basis of intellect *(which is impossible)* then *(on being failed)* he requests Allah to bless him with His vision. So, he first beholds Allah in the form of His metaphorical manifestation through contemplation and then sees Him in reality. On reaching this final level of saintlihood he drowns in the Oneness of Allah.

He seeks righteousness directly from the Prophets and by following them perfectly becomes a source of righteousness for others. Then he becomes eligible for calling others towards Divinity and spiritual enlightenment *(i.e. he is acceded to the Throne of Divine Guidance as a perfect Murshid and Insan-e-Kamil).*

O' dear! When the seeker at final level undergoes metaphorical death, his physical organs cease to work as his spiritual organs dominate them. He spiritually transfers from this mortal world and adopts all the angelic attributes in the world of Malakut where his spiritual being is rearranged to form a new being which resembles his physical appearance. This spiritual being serves as his pack horse, he rides upon it and reaches the world of pure souls and joins them. On reaching the world of Jabrut, this spiritual being becomes more strong and takes him to the Divine World where Allah Almighty converts his spiritual being into a being of Noor and blesses him with the special Noor from the heaven of Noor of Allah which belongs to the immortal world. This being of Noor is a permanent and unchangeable entity which remains with him till death and when he dies physically, this being carries his physical body to the hereafter.

۞ اَیْ مُتَفَرَّقُ اَجْزَاءِ فَاِذَا قَبَضَهٗ اِجْتَمَعَ اللّٰهُ قُوَاهُ رُوْحَانِیَّةٍ فَیُسْوِیْ لَهٗ مُرَکَّبًا مَثَالِیًا وَ صُوْرَةً جَسْدَانِیَّةٍ مُتَمَثِّلَهٗ غَیْرَ هٰذِهِ الْمُرَکَّبُ الَّذِیْ فَارَقَتْ فَاِنَّ کَانَ مَنْ یَّفْتَحَ اللّٰهُ تَعَالٰی اَبْوَابَ السَّمَآءِ خَلَصَهُ الْمَلَآءُ الْاَعْلٰی یَعْنِیْ اَلْاَرْوَاحُ الْمُقَدَّسُ وَ اِنَّ قَدَرَ لَهُ التَّوَلّٰی اِلٰی اَنْ یَّفْتَحَ لَهٗ اَبْوَابَ السَّمَآءِ بِمَتَاحَ الْاَمْرِ فَیُسْوِی اللّٰهُ لَهٗ هَیْکَلْ رُوْحَانِیُّ نُوْرَانِیُّ مُنَاسِبٌ اِلٰی هَیْئَةِ النَّائِبِ فِیْ دَارَ الْبَقَاءِ لِوُجُوْدِ الْمُعْتَدِلْ هُوَ الْمُقْتَضِیَ الْاِتِّصَالِ الدَّائِمِ فَلاَ یَمُوْتُ اَبَدًا وَ لَا یَفْرُقُ اَجْزَاهُ کَمَا قَالَ اللّٰهُ تَعَالٰی لَا یَذُوْقُوْنَ فِیْهَا الْمَوْتُ اِلاَّ الْمَوْتَةَ الْاُوْلٰی وَ اِذَا تَحَقَّقَ الْقَوْلُ بِمَا ذَکَرْنَاهُ اِشْتَغَلَّ الْاَمْرِ اِلٰی اَنْ یَکُوْنَ عَقْلاً مُجَرَّدًا فِیْ غَیْرِ مَا دُوْنَ طَبْعِیَّةٍ فَیَعْلَمُ مِنْهُ وَ یَظْهَرُ بِهٰذَا الْحُکْمِ فِیْ

صُوْرَةِ طَبْعِيَّةٍ عِلْمًا ذُوْقِيًا يَعْنِيْ لِسَالِكٍ وَالْمُتَحَقِّقِ بِكَوْنِهٖ عَقْلاً مُجَرَّدًا عَنْ قُيُوْدِ الطَّبِعِيَّةِ تَحَقَّقَ جَيِّدٌ ذُوالْيَقِيْنِ وَالَّتِيْ كَانَتْ فِيْ عَالَمِ الْعَقْلِ هِيَ وُصُوْلٌ بِعِلْمِ الْاَسْفَلِ مِنْ ضَوْءِ الطَّبِعِيَّةِ فَيَعْلَمُ الْاَحْكَامِ الْمُخْتَلِفَةِ فِي الطَّبِعِيَّةِ هِيَ الْمَعَانِيْ فِي الْاَعْيَانِ وَالْحَقَائِقِ الْعَقْلِيَهِ عِلْمِ ذَوْقِيٍّ وَحَقِيْقَتِهَا وُجُوْدِ ذَاتِهٖ تَعَالٰى فِيْ جَمِيْعِ الْاَعْيَانِ وَالْمَعَانِيْ وَاَعْطٰى فِيْ عَالَمِ الْعُقُوْلِ عَقْلاً مُجَرَّدًا وَ فِيْ عَالَمِ نُفُوْسِ نَفْسًا فِيْ عَالَمِ الْحَيْوَانِ حَيْوَانٌ فِيْ عَالَمِ النَّبَاتِ نَبَاتٌ وَ فِيْ الْجَمَادِ جَمَادٌ وَفِي النَّارِ نَارٌ وَ فِي الرِّيحِ رِيْحٌ۔

Meaning: When the physical organs are seized, Allah empowers the spiritual organs and rearranges them to form a spiritual being which resembles the physical being to which that spiritual being belongs. This spiritual being becomes a conveyance for its owner. If the doors of the skies are opened for it, it takes the owner to the world of pure soul where he joins the pure souls. If the doors of skies are not opened for it, then Allah converts his spiritual being into a being of Noor which resembles his physical being and takes him directly to the immortal world. Whatever form is given to this being of Noor is eternal, it cannot die or perish. This being of Noor is never seized as Allah says, "Death never occurs twice" *(i.e. one who has died can never die again)*. It was researched upon that whether the intellect of a seeker, which is also immaterial, can cross the worlds *(and reach Allah)* if the seeker perfectly obeys Allah. It was discovered that it cannot because it is restricted to the physical senses of the human beings. Although intellect helps them gain whichever knowledge they seek and also helps the seeker understand the reality of the universe and enhances his faith upon Allah but it remains bounded in the world of senses *(and cannot reach the transcendent Reality i.e. Allah)*. Intellect can give knowledge about this material world or the lower worlds only *(not the Divine world)* and broadens the vision. It must be known that there are different rules for different things and worlds. Intellect imparts knowledge about the things

that can be felt by the five senses *(or sometimes the sixth sense also)* and also the apparent knowledge about Allah but the Divine Essence encompasses all the senses and the intellect as well, so how can intellect encompass Him! Allah is present in the core of each and everything of the worlds. He is the soul of intellect in the world of intellect, He is the soul of every material in the material world, He is the soul of every living being in the world of living beings, He is the soul of every plant in the world of plants, He is the soul of every non living in the world of non living things, He is present in fire as fire and in air as air."

O' dear! When the seeker at final level experiences Divinity, life and death become equal for him. He can acquire whichever form he wants and can go wherever he wishes. He can be present at seven or eight places simultaneously and talk happily with the people present there with the same tongue. Whatever occurs to his heart is done immediately. His waham takes him to the level where he becomes the metaphorical manifestation of Divinity and his physical being can transform into any form he wants.

The crux of all this discussion is that one must think that how can one get the marifat of Allah Almighty and how can one reach such levels and destinations which are beyond time and space. The answer is that only a perfect Murshid can set one on the spiritual journey and take one to these levels and destinations. If someone has not taken bayat of a perfect Murshid he can never get the power of waham, neither his heart is enlivened nor he can reach the world of Divinity and acquire the Divine Company. To reach Allah is impossible for the people who keep themselves involved in the physical deeds and do not have the courage to travel spiritually towards Allah and pass through the stages of "Death before dying". A seeker can never achieve the beautiful levels of closeness to Allah, if he will not acquire the spiritual way that leads to Allah. Disregarding the words of wisdom mentioned in this book will render him depraved.

اعمال بکند قول بزرگ است

از بزرگان دین ہر کہ عامل گردد

Meaning: One must do what is advised by the Saints. The real good deeds are always learnt from them.

One must follow the advice given in this verse and reach the destination by acting upon it.

سوئے بخا کی تن روئے جا کت حور

کہ نگر بتہی کالا تا نوئی

Meaning: If you will see just your physical body which is mortal and is keeping you away from Allah then you will surely suffer eternal loss *(you must also observe the Divine Reality concealed in it).*

That is, one must enliven one's heart and the inward senses which is possible only when one stops using the outward organs and senses *(i.e. he should struggle to reach Allah through spiritual deeds and not the physical deeds)*. It will surely be a source of peace for his inward as well as outward. If he engrosses himself in the zikr of heart, his heart will be enlivened as Allah says:

۞ اَوَمَنۡ كَانَ مَيۡتًا فَاَحۡيَيۡنٰهُ (الانعام۔122)

Meaning: And he who was dead and We gave him life. **(Al-Inam-122)**

The alive heart remembers Allah every moment and does the zikr of Allah without any effort i.e. automatically. When the heart is enlivened, it is blessed with the hidden zikr i.e. the zikr of Pas-Infas. Only such a heart can set on the spiritual journey towards Allah and enter the kingdom of waham. Here it is blessed with the vastness *(required to make it a home of Allah)* which is also a part of his spiritual elevation. It follows the rule:

۞ عِبَادَتُ الْفَقْرِ نَفْيُ الْخَوَاطِرُ

Meaning: In Faqr, the true worship is to negate every desire of one's heart.

The alive soul of such a seeker can reach anywhere in the physical or spiritual world and he can observe all the worlds in his heart with his spiritual sight. He is blessed with the state: رُؤِّيَتَ عَلَيْكَ الصَّلٰوةِ دَائِمُوْنَ meaning: "They offer eternal salat while beholding You".

When the heart is enlivened, it gets rid of the Satan, as said:

❁ اَلشَّيْطَانُ جَاثِمٌ عَلٰى قَلْبِ اِبْنِ اٰدَمَ اِذَا ذَكَرَ اللّٰهَ خَنَسَ الشَّيْطَانِ

Meaning: The Satan is attached with the heart of the human, when he does the zikr of Allah, Satan fleds.

When a seeker reaches ultimate spiritual level and the observation of Divinity enlightens his inward eternally, he easily crosses the phases of "Death before dying" and then death never occurs to him *(he becomes immortal and eternal)*.

جان بجاناں دہ و اگر نہ از تو بستاند اجل

چون تو خواہی ہر دو عالم این نیکو یا آن نیکو

Meaning: Submit your life to your Beloved, if you will not, death will surely snatch it from you one day. If you wish to remain alive in both the worlds, then decide which is the better option of the two.

This verse contains the essence of the spiritual journey towards Allah, that is why, I have added it in this book, although understanding and following this book is not easy.

❁ وَاللّٰهُ اَعْلَمُ بِالصَّوَابِ وَ اِلَيْهِ الْمَرْجِعُ وَالْمَآبِ بِعَوْنِ اللّٰهِ تَعَالٰى تَمَّتْ هٰذَا الْكِتَابُ وَ اَدْخَلَ اللّٰهُ تَعَالٰى كَاتِبُ هٰذَا الْحُرُوْفِ بِجَمِيْعِ الْمُؤْمِنِيْنَ فِيْ جَنَّتِ الْاَبْوَابِ بِفَضْلِهٖ وَبِكَمَالِ كَرَمِهٖ بِلَا حِسَابٍ وَ بِلَا عَذَابٍ اٰمِيْنَ يَا رَبُّ الْعَالَمِيْنَ بِحُرْمَتِ النَّبِيِّ

الْكَرِيْمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ بِحُرْمَتِ كَلِمَةُ الطَّيِّبِ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

تو جنت عطا کُن نویسندہ را بِہ نَسْتَعِیْنُ ۔

Meaning: Only Allah possesses the real knowledge, He is the origin as well as the source of every knowledge. This book is completed with the help and favour of Allah. May Allah bless the writer with the heaven of His closeness alongwith all the true Momins and be extremely kind to them and save them from the accountability and torment. *(Amin)*

O' Allah! By the grace of the Holy Prophet and the Kalma Tayyab لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ please bless the writer with Your favour and the heaven of Your closeness.

GLOSSARY

A

Abu-al-Waqt	The ruler over time.
Ahdiyat	The eternal world where Allah is All Alone.
Ahmad	Prophet Mohammad's name in the heavens is Ahmad. Allah has called him by the name of Ahmad many times in the holy Quran.
Alam-e-Jabrut	The world of souls or The connecting world
Alam-e-LaHoot	The world of Absolute Divinity
Alam-e-Malakut	The spiritual world of symbolic forms
Ameen	The title of Holy Prophet meaning "The trustee"
Ana	Just like the physical body of a human has seven main parts i.e. head, chest, belly and four limbs similarly the innerself also has seven subtle parts which are; Nafs *(the innerself of a person)*, Qalb *(The heart or inward of a person)*, Rooh *(The soul of a person)*, Sir'r *(The Divine Secret)*, Khafi *(The Hidden-The Divine Soul)*, Yakhfa *(The Origin-The Divine Light)* and Ana *(The Divine Essence)*.
Arif	The Knower of Allah who recognizes Him
Arsh	The Divine Throne
auham	Auham is the plural of waham. Waham is the inward state of esoteric connection and spiritual conversation with Allah which is possible only through the perfect Murshid i.e. the spiritual guide.
Ayyam	days
Ayyam-e-Tashreeq	9th, 10th, 11th, 12th and 13th of Zilhajj are the Ayyam-e-Tashreeq

B

Bayat	Oath of Allegiance-When a person becomes a disciple, he hands over himself to his spiritual

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	guide in exchange of spiritual guidance after bayat. This in fact is a pact between Allah and His slave which eternally bonds the Murshid with his disciple.
D	
Darood	Salutations and blessings upon the Holy Prophet
F	
Faqeer	The mystic who travels the path of Faqr which is the path to closeness and vision of Allah
Faqr	Faqr is the Divine Path which leads to the vision and union of Allah.
G	
Ghazwa	Religious combat in which the Holy Prophet participated himself
H	
Hoo	The Divine Essence, zikr of 'Hoo' is the most powerful zikr of Allah which takes the seeker to Allah most quickly. When the lover annihilates in Hoo, there remains no duality.
I	
Ilm-e-Laduni	The inspirational knowledge
Insan-e-Kamil	The Divine Universal Man
Ism-e-Allah Zaat	Personal Name of Allah which represents the Divine Essence and all Divine Attributes.
Ishq	Intense Divine Love
J	
Jabrut	The world of souls or The connecting world
K	
Kalma Tayyab	Islamic creed. The declaration of Islamic faith, meaning: "There is no one to be worshipped but Allah and Mohammad is Allah's Messenger".

Khafi	Just like physical body of a human has seven main parts i.e. head, chest, belly and four limbs similarly the innerself also has seven subtle parts which are; Nafs *(the innerself of a person)*, Qalb *(The heart or inward of a person)*, Rooh *(The soul of a person)*, Sir'r *(The Divine Secret)*, Khafi *(The Hidden-The Divine Soul)*, Yakhfa *(The Origin-The Divine Light)* and Ana *(The Divine Essence)*.

L

LaHoot	The world of Absolute Divinity

M

Majzoob	Lost in Divine Meditation, The devotee who cannot tolerate the effects of Divine Light and loses his senses
Malakut	The spiritual world of symbolic form of bodies which cannot be touched, like that we see in dreams.
Marifat	The Divine Knowledge which can be gained only after having closeness and vision of Allah. Gnosis
Meraj	Ascension of the Holy Prophet to Allah
Momin	The true believer and faithful
Murshid	The spiritual guide
Murshid Kamil	Perfect spiritual guide

N

Nafs	The baser innerself which traps a person in worldly desires and prevents him from progressing spiritually towards Allah.
Nasut	The world of physical bodies
Noor	The Divine Light

P

Pir	Synonym for Murshid, the spiritual guide

R

Rehman	Attributive name of Allah meaning: The Most Compassionate.
Rehmat	The Divine Attribute of Compassion and Kindness

S

Salat	Salat is the prayer which is obligatory upon Muslims to say five times a day in particular manner
Shaikh	Synonym for Murshid, The spiritual guide
Shariah	Shariah is the set of Islamic laws which includes obligations like prayers, fasts, zakat, and hajj as well as virtues like telling the truth, fulfilling promises, veiling of women from strangers, helping the needy etc. Shariah also forbids evils like making partners with Allah, cheating or lying with others, theft, adultery, backbiting, blaming others wrongly etc.
Sufi	Mystic
Sultan	King
Sunnah	Ways of the Holy Prophet

T

Tafreed	Tafreed is negation of one's ownself
Tajreed	Tajreed is negation of everything other than Allah
Tamkeen	Literally Tamkeen means "dignity and gravity" but mystically it is a spiritual level where the states of the heart of the seeker do not undergo much changes. It is achieving a particular level for which the seeker had been struggling and now does not need to struggle anymore. However, now he has to struggle for the next level and achieve "Tamkeen" for it and then struggle for the next, so on and so forth.
Tasawur	Contemplation

U

Ummah	Nation

Z

Zikr	Invocation, remembrance of Allah through continuous recitation of His Name.
Zikr-e-Khafi	Zikr-e-Khafi is the secret zikr in which a seeker remembers and invokes Allah without any material medium and connects with Him spiritually and secretly through this zikr.

سلطان الوھم

فارسی متن

SULTAN-UL-WAHAM

PERSIAN TEXT

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سلطان الوھم

فارسی متن

SULTAN-UL-WAHAM

PERSIAN TEXT

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَنْزَلَ الْکِتٰبَ وَالْعِرْفَانَ وَنَوَّرَ قُلُوْبَ الْمُؤْمِنِیْنَ بِالْفُرْقَانِ وَبَلَّغَهُمْ اِلٰی مَنَازِلَةِ الْعُرُوْجِ بِخَفِیِّ الْمُدَرِّكِ بِنُوْرِ سِرِّیَاتِ مَعَ جُزِیَّاتِ الْمَظَاهِرِ اِلٰی عَالَمِ الْمَلَكُوْتِ وَالْجَبَرُوْتِ وَلَاهُوْتِ بِتَمَثُّلِ اٰیَةٌ وَجَذَبِ الْاَنْبِیَاءَ وَالْاَوْلِیَاءَ وَالْمُؤْمِنِیْنَ بِاِبْتِلَاءِ الْمُحَبَّةِ الْخَاصَ الْمَشْرُوْعِ فِیْ عَالَمِ الْكَوْنِ وَخَاصَةُ الْمُوَحِّدِیْنَ بِاَعْطَاءِ الْاَحَدِیَّتِ الْمُطْلِقَةِ الْمُحَبَّةِ بَلْ تُقَبَّلَ وَالصَّلٰوةُ عَلٰی اَحْمَدِ مُجْتَبٰی اَلْمُفْتِحُ بَابُ الْكَمَالَاتِ بِعِرْفَاتِ الْجَمَالِ عَلَی الْكَمَالَاتِ وَالتَّحِیَّةُ عَلَی الْمُصْطَفٰی اَلْهُدٰی بِهَدَایَتِ السَّبِیْلِ وَالْعَالِیْ بِتَمَایَتِ نَزَلَ اِلٰی مَعَارِجِ مَقَامَاتِ الْاَحَدِیَّتِ الْمُطْلِقَةِ بِسَیْرِ الْاَوْهَامِ الْمُدَرِّكَ بِنُوْرِ الْاَزْوَاجِ الْمُقَدَّمَةُ اِعْلَمْ اَوْحَلَّكَ اللهُ تَعَالٰی بِعِلْمِ الْاَوْهَامِ الْكُلِّیَةِ الْمُدَرِّكَةِ اِلٰی عَالَمِ الْاَلْطَافِ الْحَقِیْقِیْ۔

ای جان عزیز چند کلمہ در بیان اوہام بطریق ایجاز و اختصار املی کردہ آید باید دانست کہ مقرب ترین راہِ طریقت و موصل ترین راہِ حقیقت راہ دلست و بغیر راہِ دل وصول جلّ و علا ممکن نیست بلکہ محال است زیرا آنچہ راہ دل سیر ہمین است نہ سیر نباید مگر بواسطہ سلطان وہم شاہِ ظن کہ اَنَا عِنْدَ ظَنِّ عَبْدِیْ بِیْ محکوم این معنے است درین اصلی محکم و بنیادی مستحکم وہمت کہ بی سلطنت وہم در بادیہ قدم نہادن ممکن نیست وَلِذٰلِكَ كَمَا كَانَتْ اَوْهَامُ اَقْوٰی سُلْطَانًا فِیْ هٰذِهِ النَّشْأَةِ مشعر برین است۔ ای جان عزیز مقدمہ این راہ آنرا ابتداء و انتہاء پیر کامل است کہ اَلشَّیْخُ اَبْلَغُ فِیْ هٰذِهِ الطَّرِیْقِ مِنْ كُلِّ شَیْءٍ وعلامت پیر کامل و مرشد واصل آنست کہ مرید را بعالم اوہام برساند و فتح قلب او را روزی کردند و بہ ہمت مؤثرہ سیر دل و آرام دل بحصول آنجامد۔ و فتح قلب آنست کہ پیر کامل بحکم اَلشَّیْخُ یُحْیِیْ وَیُمِیْتُ دل مرید بتصرف خود او ہام بیاد حق جلّ و علا زندہ گرداند کہ ہیچ دمے بی یاد حق تعالیٰ بر نیاید در خواب و بیداری بہمہ حال ذاکر گردد و ہم سیر دائم شود۔ دیگر آنکہ بصیرت یعنی قوت ہمیشہ مرید در دل چناں پیدا آرد کہ جمیع عالم الطاف را معائنہ کند و بدان قوت ہمیشہ در یابد و ہیچ ساعتے از دیدن جمال حق باز نہ استد چنانچہ حضرت پیر تحقیق صلی

اللہ علیہ آلہ وسلم از فتح دل چنین نشان میدہد کہ رَأَیْ قَلْبِیْ رَبِّیْ ومہتر داؤد علیہ السلام نیز ازین معنی خبر میدہد ومیگوید اُوْحِیَ بِرُؤْیَتِیْ اللہِ تَعَالٰی اَنْظُرِ یْ مَعْرِفَتَنِیْ قُلْتُ لَا رُؤْیَتَ قَالَ قَلْبُكَ فِیْ شَاهِدَنِیْ وَ بِرُؤْیَتِیْ

ای جان عزیز سیر دل بوہم نتیجہ انبیاء واولیاء است کہ بدون سیر دل بحکم مَنِ اسْتَوٰی یَوْمَاہُ فَهُوَ مَغْبُوْنٌ سالک زیان زدہ در مملکت است وچون سیر دل بحکم مَنِ اسْتَوٰی نبود سکون آید وآن محض حرام است اَلسُّکُوْتُ حَرَامٌ عَلٰی قُلُوْبِ الْاَوْلِیَآءِ پس سالک بدان کوشد کہ سیر حاصل آید وسیر دل درین راہ بواسطہ سلطان الوہم سیر اوہام مقسوم برسہ وجہ است محکم النبی صلی اللہ علیہ وآلہ وسلم حدیث تَفَکُّرُ سَاعَةٍ خَیْرٌ مِّنْ عِبَادَةِ سَنَةٍ حدیث تَفَکُّرُ سَاعَةٍ خَیْرٌ مِّنْ عِبَادَةِ سِتِّیْنَ سَنَةٍ حدیث تَفَکُّرُ سَاعَةٍ خَیْرٌ مِّنْ عِبَادَةِ الثَّقَلَیْنِ وَتَفَکَّرُوْا مُبْتَدِیْ وَ تَفَکَّرُوْا مُتَوَسِّطُ وَ تَفَکَّرُوْا مُنْتَهِیْ. تَفَکَّرُوْا مُبْتَدِیْ وہم سائر بمقابلہ عبادت یکسال است وتَفَکَّرُوْا مُتَوَسِّطُ بمقابلہ عبادت شصت سال وتَفَکَّرُوْا مُنْتَهِیْ بمقابلہ عبادت جن وانس است۔ پس حکم حدیث مذکور است کہ روندگان این راہ برسہ اصل مقسوم کردہ آمد انشاء اللہ تعالیٰ در مقام خود بیان کردہ شود اَللّٰهُ التَّوْفِیْقُ بِالْاِتْمَامِ. اصل مبتدی اصل متوسط اصل منتہی مرید کامل ملائم اسرا صلی از نصب آیتے وحدیثے وقولے از جہت تسکین بطریق جمال تبرک واستدلال اقتباس کردہ آید وآنچہ مقصود راہ طریق است بیان کردہ شود۔ اے جان عزیز ایں جا باید دانست کہ راہ وصول ومعرفت خدا تعالیٰ کہ اَمَت کجا است وپیچ چیز حاصل آید۔ راہ خدا تعالیٰ در دل است دیدن راہ باید رفت ووصول این راہ بواسطہ پیر کامل است کہ اور رہبر است وپرورش این راہ با قدام ہمت فَاُلَوْهُمْ هُوَ السُّلْطَانُ الْاَعْظَمُ فِیْ هٰذِهِ الشَّارَتِ الصُّوْرَتِ الْکَامِلَةِ الْاَنْبِیَآءِ محکوم برین معنی است کہ اَلشَّیْخُ فِیْ قَوْمِهٖ کَالنَّبِیِّ فِیْ اُمَّتِهٖ چنانچہ رہبر است پیغمبر علیہ السلام ہم چنان رہبر مرید پیر است۔ بدون رہبر راہ رفتن پر خطر است وپیوستن حق بترک نفس است۔ چنانچہ شیخ بازیدؒ گفت الٰہی اَنَّی الطَّرِیْقُ اِلَیْكَ فرمان شد دَعْ نَفْسَكَ وَ تَعَالِ وعین القضات ہمدانیؒ میفرماید کہ راہ خدا تعالیٰ در عرش نیست ودر مغرب نیست ودر جنوب نیست ودر شمال نیست راہ خدا تعالیٰ اندرون دل تست۔ بجوتا بیابی۔ پس خواہ طلب شب وروز بہمال دل بکوشد۔ بوہم وصول و معرفت خداوند جل وعلا حاصل گردد ہر کہ بعمل جوارح مشغول گشتند واز علم اوہام خبر ندارد واصلاح قصد باطن نہ میخواہد بدانکہ عمر برباد دادہ باشد ومتابع کردہ یعنی مشغول گشتہ۔ چنانچہ در مسئلہ مسطور است چون بینی کہ فقیر بظاہر بقلب رنج بسیاری بیند وقصد اصلاح باطن ندارد بدانکہ او فارغ بطال است ورجولیت مردانگی آنست کہ ہم چوں عامیان باشند کار خاصگان کنند ونیز در رسالہ سکینہ وعوارف مذکور است اِذَا جَآءَتِ الْعَامِلَاتُ اِلَی الْقُلُوْبِ اسْتَوَاحَةِ الْجَوَارِحِ فَحِیْنَئِذٍ یَشْتَغِلُ بِعَمَارَتِ الْبَاطِنُ وَ مِیْشَارَتِ وَمَرَاعَاتِ الْاَسْرَارِ وَعَدَدَ الْاَنْفَاسِ

ای جان عزیز باید دانست کہ کار معرفت وعشق کار بدل است تا زنہار راہ گم نکنی وحظ نخوری وہوشیار باشی و بآرائش ظاہر مشغول نمانی کہ از سیر بوہم باز ایستی ودر طلب پیر کامل باشی وبحکم اُطْلُبُوا الْعِلْمَ لَوْ بِالصِّیْنِ تقصیر نکنی اگر چہ بعید بود درین اوراق چون سہو وما خطا بینی باصلاح قلم برانی وبتوفیق برانی وپیش آیتی وبگوش دل استماع فرمانی وکار بندی واین رسالہ را برسالہ اوہام احمدی بجہت معرفت ومحبت ببر احمدی نہادہ آمد تا روندگان این راہ فائدہ گیرند وسیر وہمی کند و دریابند وَ اللّٰہُ الْھَادِی۔ اصل در بیان اوہام صادق و طالب و عاشق اِعْلَمْ رِزْقُ اللّٰہِ سَیْرُ الْقَلْبِ بِسُلْطَانُ الْوَھْمِ بِلَا اِسْتَوَا وَقُصُوْرُ

ای جان عزیز مقدمہ این راہ پیر کامل است اما بدون پیر کامل درین راہ قدم نہادن موجب خلاعت وحرمانست۔ اما چون پیر کامل دست دہد ومرید صادق بخدمت واخلاص پیش تصرف اوہام خود در مرید جاری گرداند و بدل صدق نزول کند ودل اورا بواسطہ وہم دائم السیر گرداند وہمت مؤثرہ این ہمہ مقامات طے بکنا ند وبموجب اَصْبَحُوْا مَعَ اللّٰہِ وَاِنِ اسْتَطِیْعُوْا فَاصْبَحُوْا مَعَ اللّٰہِ مَنْ صَحَبَ اللّٰہِ - چون صحبت مرشد کامل حاصل آید ابتداذ کر خفی در دل مرید بتصرف اوہام بنا کند وبے تکلیف وبے قصد مرید ذاکر گردد وبیچ دمی بے یاد بیغرمان نیارد کہ اَلْاَنْفَاسُ مَعْدُوْدَۃٌ کُلُّ نَفْسٍ یَخْرُجُ بِغَیْرِ ذِکْرُ اللّٰہِ فَھُوَ مَیِّتٌ وردصادق گردد ودل مرید بیاد حق بیدار شود اَلنَّاسُ یَنَامُوْا فَاِذَا مَا تُوْا فَانْتَبِھُوْا خواب غفلت از دل وے برود ودل وے زندہ گردد اَوَ مَنْ کَانَ مَیْتًا فَاَحْیَیْنٰہُ در وے محقق شود و نعمت سخنے کہ اَلشَّیْخُ یُحْیِ وَیُمِیْتُ اَیْ یُحْیِ الْقَلْبَ الْمَیِّتَ الْمُرِیْدُ بِذِکْرِ اللّٰہِ ومعرفت ویمیت نفسانیت در و جائے یابد ومقام شیخے برو مقرر گردد بحکم اَفْضَلُ الذِّکْرِ لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ در دل منقش گردد۔ بتصرف اومقام پاس انفاس در دل مرید جائی دہد یعنی بوہم ذاکر باید وخروج ودخول دم بیاد حق تعالیٰ مشعر گردد وبیچ دمی بے یاد حق تعالیٰ خالی نیاید۔ اینجائے دل زندہ گردد پس دم چون بالا برآید بوہم ذکر لَآ اِلٰہَ بر خیزد وجمیع خواطر را بجاروب لَآ اِلٰہَ از دل برویدو خاشاک اغیار را بیرون کشد یا چون دم فرود رود و بوہم معمور باید باعث مَنْ اَحَبَّ شَیْئًا اَکْثَرَ ذِکْرُہٗ ذکر خدائے را دل مرید بنیاد نہد وبحکم اَنَا جَلِیْسُ مَنْ ذَکَرَنِیْ ہم نشین حق تعالیٰ گردد وموانست باحق تعالیٰ شود مَنْ اَنِسَ بِاللّٰہِ مُتَوَحِّشُ عَنْ غَیْرُ اللّٰہ پیدا آید واز انقطع روئے نماید ونہایت کار سالک کہ فتح دل است اینجائے حاصل گردد۔ چنانچہ آوردہ اند کہ چہار ہزار پیران طریقت اجماع کردند کہ نہایت کار سالک چیست ہر وقتیکہ خود را بجوید ملازم حق تعالیٰ باید سیر وہمی اینجائے بکمال رسد وصوفی راہر دمی دو عید محقق شود۔

بیت:

صوفیان در دمی دو عید عنکبوتان مگس کند ندید

ای جان عزیز چون مرید صادق دل خود را بتصرف پیر دائم ذاکر باید بجاروب عِبَادَتُ الْفَقْرِ نَفْیُ الْخَوَاطِرُ

خاشاک اغیار را از دل بیرون کشد و نور ذکر دل چنان متولی شود و مستولی سر گردد که مجال غیر نگذارد و مدخل سوئے غیر ندہد سالک اینجائے دائم الصلوٰۃ شود وَهُمْ فِي الصَّلٰوةِ دَآئِمُوْنَ در و مقرر گردد و جود غیر در آں دل اصل نماند۔

بیت:

از دل بیرون کنم غم دنیا و آخرت　　یا خانہ جائے رخت بود یا خیال دوست

و بحکم اَلْمُؤْمِنُ حَیٌّ فِی الدَّارَیْنِ حیات ابدی و دولت سرمدی روئے نماید۔ اینجائے فقر مسلم گردد و احتیاج بکس نماند اِذَا تَمَّ الْفَقْرُ فَهُوَ اللهُ نعمت او گردد، رباعی:

با دوست گنج فقر بہشت است و بوستان　　بے دوست خاک بر سرِ جاہ و توانگری

تا دوست در کنار نباشد بکام دل　　از ہیچ نعمتے نتوانی کہ بر خوری

ای جان عزیز! اول تصرف پیر کامل بر مرید صادق بوہم سائر این است کہ گفت شد اما پیرے کہ مریدی را بعمل جوارح ترغیب کند و بذکر زبان مشغول گرداند سیر دل دادن نتواند و بوہم سائر و ہمت مؤثرہ دل مرید را در راہِ حق تعالیٰ کشیدن نداند۔ ای جان عزیز آئینہ دل مصفا کہ درّۃ کدورت شود و زنگار برخیزد و مصقلہ شود۔ ای جان عزیز چون حدیث قَالَ النَّبِیُّ صلی اللہ علیہ وآلہٖ وسلم لِکُلِّ شَیْءٍ مَصْقَلَةٌ وَمَصْقَلَةُ الْقَلْبِ ذِکْرُ اللهِ اول مرید صفا بدو از مصقلہ باز ایستد پس آئینہ روشن گردد و تجلی حق تعالیٰ در دل نمودار شود کہ میان بندہ و حق تعالیٰ حجابے حائل نیست۔

بیت:

سعدی حجاب نیست تو آئینہ صاف دار　　زنگار خوردہ کے نماید جمال دوست

ای جان عزیز چون نور ذکر با نور ذات اتصال یابد صفت ذاتی گردد ہیچ وقتے از حق متفرق نشود از ہیں جائے ہیچ ساعتے از ذکر باز نماند تزکیہ نفس و تصفیہ دل و تجلیہ روح در دل نیز بتصرف او بام روئی نماید و بتازیانہ وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ؕ اِنَّ الْبَاطِلَ کَانَ زَهُوْقًا غیر را از دل براند۔

بیت:

جای کہ سلطان خیمہ زد غوغا نماند　　عام را نام و نشان در دل نماند

ای جان عزیز اول تصرف پیر کامل بر مرید صادق بوہم سائر ایں است کہ گفت شد اما پیری کہ مرید را بعمل جوارح ترغیب کند و بذکر زبان مشغول گرداند و سیر دل دادن نتواند و بوہم سائر و ہمت مؤثرہ دل مرید را در دل راہ حق تعالیٰ کشیدن نداند و مکان و منزلات بترتیب بتصرف و عطا محض در دل وی نشاندن نمیتواند و مشاہدہ در معائنات یکے پس دیگرے نزول کردن بوہم نداند لائق ارشاد و مشیخہ نیست۔ این چنین کس را مرید گرفتن در طریقت روا نیست و شرط

دیگر آنست کہ مطلع بود بر جمیع احوال مرید از ابتداء انتہاء باطلاع اللہ تعالیٰ فی مخصوص باشد کہ ہر چیزے را بداند و در یابد بعدۂ درکار بندد کہ گفتہ اند شیخ مطلع بود از قاف تا قاف۔

چنانچہ بزرگی را پرسیدند کہ منفعت وخامی بہ پیر چیست فرمود کہ مرید را با عمال ظاہر مشغول گرداند و بصلاح دل او تواند نگند و بو ہم را دل کشودن نداند و بعلم دل رسانیدن نتواند و عطا کردن عشق و محبت نتواند ضرورت بکسب اعمال ظاہر گرداند زیرا آنچہ پیر نائب و خلیفہ رسول خداوند چون بمتابعت حضرت رسالت پناہ صلی اللہ علیہ وآلہ وسلم بروز نکوشد۔ چنانچہ حضرت رسالت پناہ صلی اللہ علیہ وآلہ وسلم کہ پیر تحقیق راہ است و مرید حقیقی خود را ابا بکرؓ است ترتیب کرد و ہم مقامات و منزلات بتصرف خود در عطاء فرمود و گفت کہ مَا فَضَلَ اَبَابَکْرٍ بِکَثْرَۃِ الصَّلٰوۃِ وَ لَا بِکَثْرَۃِ الصَّلَاوَۃِ وَالصَّوْمِ وَلٰکِنْ شَیْئٌ وَقَرَ فِیْ قَلْبِہٖ چون بدیں طریق امامت نکند و سیر دادن نتواند ضرورت لایق ظرافت دنیا است نبود او را دریں راہ سعی نمودن و طالبان حق را از حق تعالیٰ باز داشتن نشاید این چنین دلیری کردن با حضرت خداوند نباید کہ این راہ محبت و معرفت راہ عطا است باکتساب ظاہر اصل تعلق ندارد۔ چنانچہ حضرت رسالت پناہ صلی اللہ علیہ وآلہ وسلم در باب مرید صادق خود ابوبکر رضی اللہ عنہ فرماید مَا صَبَّ اللّٰہُ شَیْئًا فِیْ صَدْرِیْ اِلَّا قَدْ صَبَبْتُہٗ فِیْ صَدْرِ اَبِیْ بَکْرٍ۔ پس ازین جائے بتحقیق معلوم گشت کہ راہ طریقت و وصول بخداوند جلّ و علا بدل است و عطاء پیران است بظاہر و کسب ما اصل تعلق ندارد۔ چنانچہ حق سبحانہ و تعالیٰ در کلام مجید میفرماید اَوَ مَنْ کَانَ مَیْتًا فَاَحْیَیْنٰہُ ازین آیت نیز معلوم میشود و با آنکس گر مردہ بود بغفلت پس زندہ کردیم ما او را بذکر و معرفت خود۔ اَلشَّیْخُ یُحْیِیْ وَیُمِیْتُ نیز ہمین معنی دارد کہ معرفت حق تعالیٰ عطاء درویشان است۔ چنانچہ گفتہ اند کہ درویشے را پرسیدند کہ درویشی چیست؟ فرمود درویشی خدا بخشی است یعنی درویش آنست کہ عطاء محبت و معرفت بر بندگان خدا تعالیٰ کند و بدل برسانند تا دل بدست آید و دل بدست نیاید مگر بعطاء اہل دلان۔ چنانچہ شیخ عبداللہ انصاری پیر ہدایوں فرماید کہ نماز گزاردن کار بیوہ زنان است و روزہ داشتن صرفہ نان است و حج کردن تماشائے جہان است دل بدست آوردن کار مردان است۔ اما این فقیر میگوید کہ دل بدست آوردن کار خامان است و از خود فانی گشتن و عین شدن و از بشریت بیرون آمدن کار مردان است۔ چنانچہ شیخ فریدالدین عطار از خود بیزار شد و از نہایت این کار فرماید:

مرا سہ چیز می باید ز کونین　　بنا بستن، عمل کردن، شدن عین

این نیز ہمون فرماید کہ:

در ہوا گر پری مگس در بروئے آب روی ہمچو خسے
دل بدست آورے آنگاہ کسے غیر زین ہر چے کنی در ہوسے

تو کتابی در تو مسطور است عالم ہر کہ ہیبت چیست آں کو در کتاب ولوح تو مسطور است تو مسلمانی ولیکن دیو دارد خاتمن۔ ای جان عزیز بدلائل وے را ہیبت معلوم شد حقیقت ایں کار محبت و معرفت متوقف بدل است نہ بجوارح زیرا آنچہ سیر این راہ بواسطہ وہم است و آن نور وہم است منادی در دل و روح بسریان نور حق تعالیٰ کہ مدرک و مبصر و یسمع عالم الطاف است و مادام کہ سلطان وہم ولایت نفس و دل و روح و سّر قابض و متصرف نگردد تزکیہ و تصفیہ و تخلیہ و تحلیہ حاصل نیاید و این ہمہ کار با خلق بباطن تعلق دارد نہ بظاہر۔ چنانچہ گفتہ اند وصول و معرفت دل از دل است و روح با روح است و از سر بسر است و از چشم بچشم است و از زبان بزبان و از گوش بگوش ہم برین معنی حضرت رسالت پناہ علیہ السلام میفرماید اِنَّ اللّٰہَ لَا یَنْظُرُ اِلٰی صُوَرِکُمْ وَ لَا اِلٰی اَعْمَالِکُمْ وَلٰکِنْ یَّنْظُرُ اِلٰی قُلُوْبِکُمْ وَنِیَّاتِکُمْ پس نظر حق تعالیٰ بدل است و اعمال دل نہ بجوارح و اعمال جوارح۔ اے عزیز جان این نیز باید دانست کہ صلاحِ دل و اعمالِ دل بجوارح را فائدہ آرد اما اصلاح جوارح دل را ہیچ فائدہ ندارد چنانچہ حضرت رسالت پناہ صلی اللہ علیہ وآلہ وسلم میفرماید اِنَّ فِیْ جَسَدِ ابْنِ اٰدَمَ اَلْمُضْغَۃُ اِذَا صَلَحَتْ صَلَحَ الْجَسَدُ کُلُّہٗ وَاِذَا فَسَدَتْ فَسَدَ الْجَسَدُ کُلُّہٗ اَلَا وَ ھِیَ الْقَلْبُ ودل بادشاہ جوارح است رعیت او بس اصلاح بادشاہ رعیت مؤثرہ آید اما اصلاحِ رعیت در بادشاہ ہیچ اثر ندہد و ندارد و فساد بمثل ہم چنین دل ہر عمل و صلاحے کہ در و باشد بجوارح تاثیر پیدا آید اما تاثیر صلاح جوارح در دل ہیچ اثر نکند۔

بیت:

کوش تا دل زندہ گردد و تن جوازے بزنگ با مردہ را کی سود دارد گور بانقش نگار

خواجہ شبلی میفرماید

ابیات:

زبان از حرف آرائی بکن خاموش بگچندی چو در ظاہر شوی خاموش در باطن زباں بینی

من بر در دل خویش پس گوش بنہادم جاناں چندان سخن شنیدم اما دلت ندیدم

اے جان عزیز آوردہ اند کہ اصحاب رضی اللہ عنہم باب نصرانی وضو میکردند و پیائے پادہ مسجد برفتند ہر عملے کہ ایشان را بود بر دل بود پس مقصود راہ طریقت آرایش و صفائی دل است نہ جوارح پس آرائش جوارح بعمال ظاہر ضائع کردن عمر است و شرمندہ ماندن از حضرت خداوند جلّ وعلا۔ چنانچہ در انجیل مسطور است چون بندۂ مومن بمیرد حق سبحانہٗ و تعالیٰ بے کلام و بے زبان بواسطہ ملک پنجاہ سوال کند یکی این بود کہ اے بندۂ من ہمیشہ بنظر حق را بآراستے و عمل ظاہر مشغول کشی ہیچ طاعتے و ہیچ طبع نظر ما را بیآراستے کہ آن دل است۔ ہیچ جوابی نیاید خالی و خاسر سرفرود افگندہ ماند۔ ای جان عزیز آئینہ زنگار آلود را از جہت صیقل کردن بدہ اگر صیقل زنی بدہ پس پشت آئینہ بادشتہ آئینہ را صیقال زند ہیچ

سود نیارد از روئے آئینہ زنگار نخیز دو صفا نشود دو روے روئے نماید تا مدام بر روئے آئینہ صیقل نزند روئے آئینہ مصفّیٰ زنگار نشود۔ امامیانِ دل وزبان وجوارح این چنین اتصال ہمہ است زیرا آنچہ دل عالم لطیف ملکوتست وزبان جوارح عالم کثیف ناسوت است پس مصقلہ راندن در عالم ملکوت ولطیف چگونہ صیقل شود ومصفا کے گردد لہٰذا محال۔ اے جان عزیز چینیان گفتند کہ ما در نقش عالم ورومیان گفتند ما در صیقل اثناء آن خبر بوالی ولایت رسید بکلنا نہ ساختہ واز ان خانہ ایمنی چینیان نقش کردن آغاز کردند دوہیچ رومیان صیقل کردن گرفتند وحائلے درمیان نہادن بودند چون تمام شد آن حائل برداشتند نقش رومیان از نقش چینیان زیبا تر نمود زیرا آنچہ عکس۔ درین حکایت سرّ عظیم است فہم من فہم۔

خوش گفت آن عاشق باقی آن مست الست ساقی شیخ فخر الدین عراقی رنقش ونگار ہر چہ بینے از لوح ضمیر پاک بتراش باشد کہ بینی اے عراقی در نقش وجود خویش نقاش۔ این حکایت نیز دلالت دل است نہ جوارح۔

اے جان عزیز از روی نقل وعقل معلوم جمع الانبیاء مرسل راواولیاء شہداء کمال است کہ ذکر دل مقصود ایں راہ است و آں عطاء پیر است نہ کسب اما ذکر زبان محض عادت است یعنی ہیچ فائدہ ندارد۔ پس مرید صادق وطالب عاشق کہ ہمیشہ در عادت بکوشد وقت خود ضائع کردہ باشد بموجب مَا لَا اِرَادَتِ تَرْكُ الْعِبَادَتِ عادت ترک باید کرد واز عادت دور باید بود وبعبادت نباید بود۔ مخصوص بدلائل قطعی وبراہین عقلی اینجا ثابت کردہ آید کہ ذکر جہر بے فائدہ و ضائع است وکار غافلان است ہیچ روندۂ طریقت وطالب حقیقت بر دنبال نباید وقت خود را ضائع نکند چنانچہ حضرت صمدیت در کلام مجید فرقان حمید خود ذکر را بدل مقید میکردہ اندوزبان را از گفتن ذکر باز میدارد ومنع میکند۔ قولہٗ تعالیٰ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ آیۃ دیگر اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ و اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ ای الذکر آیۃ دیگر کہ جہر ممنوع است وَ اذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّ خِيْفَةً وَّ دُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ درین آیۃ تنبیہ برائے منع ذکر جہر ومختار ہم ذکر دل است و نقل است من تفسیر عرائس البیان تَضَرُّعًا وَّخِيْفَةً ای۔ تَضَرُّعًا وَّ خِيْفَةً اَیْ عَرِّفْهُمْ بِقُوَّةِ الْكِبْرِيَآءِ وَجَلَالِ الْعَظْمَةِ وَعَنِ الْقَدَمِ وَالْبَقَآءِ كُوْنُوْا فِيْ رُؤْيَتِهٖ هٰذَا الصِّفَاتُ عِنْدَ اِحْتِيَاجِكُمْ اِلَيْنَا بِنِعْمَةِ الْغَنَآءِ وَ يُحِيْطُ مَا لَا يَطْلِعُ عَلٰى اَسْرَارِ نُفُوْسِكُمْ فَاِنَّ دَعْوَةَ الْمُضْطَرِ يَقَعُ عَلٰى مَصَانِعِ الْغُيُوْبِ حِيْنَ حَاجَةٌ بِوَصْفِ النُّطْقِ مِنَ اللِّسَانِ الْقُلُوْبِ وَ اِنَّ صَفِيَ الْوَقْتِ فِي التَّضَرُّعِ وَ دَعْوَةُ الْحَقِيْقَةِ وَ ذِكْرُ الْخَفِيِّ الَّذِيْ وَضِيْفَتُهٗ عَلَيْهِ السَّلَامُ بِالْخَيْرِ قَالَ الْخَيْرُ الذِّكْرُ الْخَفِيِّ قَالَ اَبُوْ عُثْمَانَ التَّضَرُّعُ فِي الدُّنْيَا اَنْ لَا يَقْدِمَ اِلَيْهِ اَفْعَالِكَ وَصَلٰوتِكَ وَقِيَامِكَ ثُمَّ يَدْعُوْا اِلٰى اَثَرِهٖ وَ اِنَّمَا تَضَرُّعًا اَنْ يَقْدِمَ اَفْتِعَارِكَ وَعَجْزِكَ فَافْتَلَكَ وَقَتَلَهٗ حَيَاتِكَ ثُمَّ يَدْعُوْا اَبْلاً عَلَيْهِ وَلَا سَبَبَ فَتَرْفَعُ دُعَآئِكَ قَالَ وَاسِطِيْ

تَضَرُّعًا بَدَلَ الْعُبُوْدِيَّتِ وَ خَلَّعَ الْاِسْتَطَاعَتِ خِيْفَةً اِلٰى خَفِيِّ ذَكَرَنِيْ صَيَانَتُ غَيْرَ الْاَتَدَاءِ وَ بِقَوْلِ خَيْرَ الذِّكْرِ الْخَفِيِّ وَ اِنَّ فِي الدُّعَاءِ مَقَامَاتٌ بَعْضُهُمْ يَدْعُوْا بِلِسَانِ الظَّاهِرِ وَبَعْضُهُمْ يَدْعُوْا بِاِشَارَةِ الْقَلْبِ وَبَعْضُهُمْ يَدْعُوْا بِاِشَارَةِ السِّرِّ بَعْضُهُمْ بَقَهُ نَعْتٌ اَهْلُ الظَّاهِرُ اَلتَّضَرُّعُ وَنَعْتٌ اَهْلُ الْبَاطِنُ الْاِفْتِقَارُ وَ النَّحُوْعُ وَنَعْتٌ اَهْلُ الْقَوْلِ الْفِكْرِ وَ نَعْتٌ اَهْلُ الْقَلْبِ الذِّكْرِ وَنَعْتٌ اَهْلُ الرُّوْحِ الشَّوْقِ وَ نَعْتٌ اَهْلُ السِّرِّ فَنَاءٌ يَدْعُوْا بِالْاِذْنِ.

وآیت دیگر فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللّٰهِ وآیت دیگر وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ ازیں آیۃ ذکر دل مراد است نہ زبان کہ نسیان صفت دل است نہ صفت جوارح۔ آیت دیگر يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا وآیت دیگر وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا یعنی اطاعت مکن اے محمد علیہ الصلوۃ والسلام کسانے را کہ غافل گردانیدم با دلہا آں کسانے از یاد خویش۔ ایں آیت نیز دلالت میکند بر ذکرِ دل وحضرت رسالت پناہ صلی اللہ علیہ وآلہ وسلم کہ طبیب حاذق این راہ است ذکر را بدل مقید میگرداند نہ زبان چنانچہ قال النبی صلی اللہ علیہ وآلہ وسلم اَلشَّيْطٰنُ جَاثِمٌ عَلٰى قَلْبِ ابْنِ اٰدَمَ فَاِذَا ذُكِرَ اللّٰهُ خَنَسَ وَتَوَلّٰى الشَّيْطٰنُ وَاِذَا غَفَلَ التَّقْسِيْمِ مُحَدِّثَهٗ وَ مَنَاهُ وحدیث دیگر لِكُلِّ شَيْءٍ مَصْقَلَةٌ وَ مَصْقَلَةُ الْقَلْبِ ذِكْرُ اللّٰهِ تَعَالٰى وجائے دیگر فرمودہ است اَلْاَنْفَاسُ مَعْدُوْدَةٌ كُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللّٰهِ فَهُوَ مَيِّتٌ وجائے دیگر میفرماید اَفْضَلُ الذِّكْرِ الْخَفِيِّ هُوَ حَالٌ دَائِمٌ حدیث دیگر قال علیہ السلام اُوْحِيَ اِلَيَّ وَاذْكُرْ رَّبَّكَ كَثِيْرًا وَّ كُنْ مِنَ التَّاجِرِيْنَ وَلٰكِنْ مَا اُوْحِيَ اِلَيَّ اَنْ جَمْعَ الْمَالِ وَ كُنْ مِنَ الشَّاكِرِيْنَ ایں محل زبانی وحدیثے ذکر کردہ شود واشارت ودلالت بر ذکرِ دل مشعر است قال اللہ تعالیٰ رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ حق تعالیٰ میفرماید کہ مردانی اند کہ باز نمیدارند وغافل نمیگرداند ایشانرا نہ بیع تجارت وبیع از یاد من یعنی بیع اثر میکند و بزبان بعت واشتریت میگویند ودر دلہا من خالی نشد قال اللہ تعالیٰ يَذْكُرُوْنَ اللّٰهَ ذِكْرًا كَثِيْرًا كثیرۃ متقاضی بر دوام است و دائم در ذکر بودن بغیر ذکر دل محال است۔ قال اللہ تعالیٰ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّ قُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ این آیت کریمہ دلالت میکند بر دوام ذکر کہ ہیچ کس از ین حال بیرون نیست وآن ممکن نیست مگر بدل۔ قال اللہ تعالیٰ فَاذْكُرُوْنِيْۤ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ این نیز مشعر است بر دلم ذکر باعتبار تقابل قال اللہ تعالیٰ فَاعْلَمْ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا اللّٰهُ این آیت نیز مشعر بذکر دل است زیرا آنچہ علم خاصۂ دل است بزبان تعلق ندارد۔ قال اللہ تعالیٰ اَقِمِ الصَّلٰوةَ لِذِكْرِيْ ذکر بنی این آیت نیز مشعر است بذکر دل کہ ازین ذکر حضور مشاہدہ خواہد کہ لَا صَلٰوةَ اِلَّا بِحُضُوْرِ الْقَلْبِ پس اقامت نماز از جہت حضور خداوند است وآن متعلق بدل است ونماز اہل دلان آنست کہ جوارح را در رکوع وسجود دارند وزبان در قرأت وتسبیح آرند دل بیاد وحضور حق بسپارند مادام کہ در قیام حضور و

مشاہدہ بعین الیقین حاصل نکند حیلہ بسوئے رکوع نیارند و مادام کہ در رکوع حضور و مشاہدہ حق تعالیٰ بعین الیقین معائینہ نکند رخ بسجدہ نکند و مادام کہ در سجدہ اول بعین الیقین خدا را نہ بیند رجوع بسجدہ دوم نکند کہ اَلصَّلٰوۃُ مِعْرَاجُ الْمُؤْمِنِیْنَ عبادت ازین نماز نمیگذ اری و این مرتبہ در دل خود نمی یابد و بدین نوع حضور حاصل نمی آید تحقیق یَاْتِیْنِیْ مَنْ لَّمْ یَرَنِیْ الرَّحْمٰنَ بِصَلٰوتِہٖ فَھُوَ لَیْسَ بِمُصَلٍّ اَصْلاً نزد یک کسے کہ خدائے را در نماز و غیر آن نمی بیند و نمی شناسد و دایم حضور نیست بمقصد نرسیدہ است ہنوز طالب است عاشق نیست۔ صاحب سوانح در کتاب خود آوردہ است کہ پس دیدن دیدار عاشق۔ قال النبی صلی اللہ علیہ وآلہ وسلم سَبَقَ اَلْمُفْرِدُوْنَ قِیْلَ مَنِ الْمُفْرِدُوْنَ یَارَسُوْلَ اللہِ قَالَ الذَّاکِرُوْنَ اللہَ کَثِیْرًا این خبر نیز دلالت میکند بذکر دل قولہٗ تعالیٰ فَمِنْھُمْ ظَالِمٌ لِّنَفْسِہٖ وَمِنْھُمْ مُّقْتَصِدٌ وَمِنْھُمْ سَابِقٌ م بِالْخَیْرٰتِ شیخ بہاؤالدین قدس اللہ سرہٗ العزیز معنے این آیت در عوارف خود چنین میفرماید کہ ظالم بر نفس خود کسانے اند کہ خدائے را بدل یاد نمیکند و سابق بخیرات کسانے اند کہ خدائے را کہ لَا نَسِیَ رَبَّہٗ ہفت نشان گشتہ اند قال احمد بن عاصم اَلظَّالِمُ صَاحِبُ الْاَقْوَالِ وَ اَلْمُقْتَصِدُ صَاحِبُ الْاَفْعَالِ وَالسَّابِقُ صَاحِبُ الْاَحْوَالِ ظالم میخوانند و در ورطہ ظلم میدانند بریں باید کوشید کہ دل ذاکر گردد کہ مقصود مطلوب آوردہ است و ذکر حقیقی ہمیں است کہ اَنَا جَلِیْسُ مَنْ ذَکَرَنِیْ نعت اوست و اَلْجَلِیْسُ مَشْھُوْرٌ لِلذَّاکِرِ الْحَقِّ الَّذِیْ ھُوَ جَلِیْسٌ فَلَیْسَ الذَّاکِرُ ذکر حقیقی این است کہ دل بیاد حق تعالیٰ زندہ گردد و دل را حیاتی طیب و نور آئینہ بقا بعد فنا روئے نماید۔

فِیْنَا وَ الْعَیْشُ مَعَ اللہِ بِاللہِ وَذٰلِکَ مَعَ مَرْیَانَ الْحَقِّ بِذِکْرِ اللہِ فِیْ جَمِیْعِ الْعَبْدِ حَیَّتِیْ فَنَاہُ وَ اَحْیَاہُ قَالَ الْبَرِیْقِیُّ سُئِلَ اَبُوْ یَزِیْدُ عَنْ حَقِیْقَۃِ الْمَعْرِفَۃِ فَقَالَ اَلْحَیْوٰۃُ بِذِکْرِ اللہِ وَعَنْ حَقِیْقَۃِ الْجَھْلِ فَقَالَ وَالْغَفْلَۃُ عَنْ ذِکْرِ اللہِ

ایں قول مشعر است بذکر دل اے جان عزیز سالک درین مقام برسد و معرفت حق تعالیٰ در یابد ذکر انسی مبدل گردد و بذکر قدسی و ذکر حقیقی ایجاد روئے نماید و ذکر مطلوب بالا گذشتہ است در وی محقق شود این قول ایجاد او را پیش آید کہ آن ذکر لسان تعلق و ذکر القلب و ذکر الرّوح روح و ریحان و در حضور پروردگار چنان مستغرق گردد کہ در زبان ذکر اصلاً نیاید کہ مَنْ عَرَفَ اللہَ لَمْ یَقُلْ اللہِ حال او گردد۔

کَمَا قِیْلَ خَرَجَ سُھَیْلٌ تَسْتَرِیْ یَوْمُ الْجُمُعَۃِ مِنَ الْمَسْجِدِ وَنَظَرَ اِلَی النَّاسِ فَقَالَ اَھْلِ لَآ اِلٰہَ اِلَّا اللہُ کَثِیْرٌ وَالْمُخْلِصُوْنَ قَلِیْلٌ اَوَلَمْ لِکُلِّ ھٰذَا الْخِصَالُ اِلَّا الْمُصْطَفٰی صَلَّی اللہُ عَلَیْہِ وَسَلَّمْ وَلِذٰلِکَ قِیْلَ لَہٗ فَاعْلَمْ لَآ اِلٰہَ اِلَّا اللہُ الْعَظِیْمُ مَحَلَّہٗ وَسْطُ الْقَلْبِ الذِّکْرُ الْخُرُوْجُ مِنْ مِیْزَانِ الْغَفْلَۃِ اِلٰی قَضَآءِ الْمُشَاھِدَۃِ عَلٰی غَلَبَۃِ الْخَرَفِ وَالْیَشْرِ

قال النبی صلی اللہ علیہ وآلہ وسلم مَنْ اَکْثَرَ ذِکْرَ اللّٰہِ بَرِیٌٔ مِّنَ النِّفَاقِ این حدیث نیز متقاضے گردد کہ ہیچ دمے و ساعتے از ذکر باز نہ ایستد و کثرت پدید آید و نفاق را نیابد و نفاق صفت دل است نہ زبان پس در دل مضمحل ذکر جاری گردد و نفاق را دفع کند۔ قال النبی صلی اللہ علیہ وآلہ وسلم خَیْرَ الرِّزْقِ مَا یَکْفِی وَ خَیْرَ الذِّکْرِ مَا یَخْفٰی دُوْنَ الْجَھْرِ این حدیث نیز مشعر ذکر دل است و منع کنندہ جہر است کہ سالک را فائدہ نمیکنند کَمَا نَقَلَ فِیْ شَرْحِ الْاَوْرَادِ وَ اِنَّ الذَّاکِرَ لَا یَاْتِیْ اِلَّا بِقَلْبِہٖ وَجْھُہٗ لِاَنَّ الْجَھْرَ بِالتَّکْبِیْرِ بِدْعَۃٌ فِیْ اَصْلِ عَرْفُ جَوَارَاتِ بِالشَّرْعِ وَالشَّرْعُ جَوَارَاتِ بِشَرْطِ الْاَدَاءِ بِالْجَمَاعَۃِ وَ فِیْ فَتَاوٰی حُجَّۃٌ اَمَّا لِتَکْبِیْرِ فِیْ اَیَّامِ التَّشْرِیْقِ بِجَھْرِ الصَّوْتِ فِی الْمَسَاجِدِ وَالْاَسْوَاقِ کَرَّہَ عِنْدَ بَعْضُ الْمَشَائِخِ وَعِنْدَ مُحَمَّدٌ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمْ یَحْیٰی اِبْنِ ذَکَرِیَا عَلَیْہِ السَّلَامُ سُئِلَ اِبْلِیْسَ عَلَیْہِ اللَّعْنَۃِ اَخْبِرْنِیْ عَمَّنْ تَسْتَفْزِیْ بِہٖمْ وَ تَضْحَکَ عَلَیْہِمْ قَالَ الْمَرَائِیْ وَالْمَنَانُ لِعَمَلِ وَالْمَسْبُوْقِ التَّوْبَۃِ وَالْمُتَبَرِّعِ الشَّھْوَتِ قَالَ اَخْبِرْنِیْ عَمَّنْ یَسْتَخِیْرُکَ وَالضَّحَکَ عَلَیْکَ قَالَ الذَّاکِرُ رَبَّہٗ فِی الشِّدَّۃِ الرِّخَاءِ وَالْمَنْعِ وَالْعَطَاءِ وَذِکْرُ الَّذِیْ یَذَّکَّرُ بِلِسَانِ الْقَدِیْمِ لَیْسَ لَہٗ سَکُوْۃٌO

این قول یحییٰ صلوٰۃ اللہ علیہ است مقتضی چند چیز است یکے آنکہ در ہمہ حالت ذاکر بودن کہ آن ذکر دل است دوم آنکہ در عملے کہ ریا و منت است آن عمل موجب بسخریت استہزاء شیطان است و کسے دائم ذکر است بدل او شیطان نیست و کسے کہ دائم ذاکر است بدل او بر شیطان خندہ میکند و در تحرمی آرد و از ریا و منت فارغ است۔ قال النبی علیہ الصلوٰۃ والسلام ذِکْرُ اللّٰہِ اَفْضَلٌ مِنْ حَطْمِ السَّیْفِ فِیْ سَبِیْلِ اللّٰہِ قَالَ النَّبِیُّ علیہ السلام ذِکْرُ لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ عَلَمَ الْاِیْمَانِ وَ بَرَأَۃِ النِّفَاقِ وَ حِصْنَ مِنَ الشَّیْطَانِ وَ حَرَزٌ مِنَ النَّارِ قَالَ سُھَیْلُ اِبْنِ عَبْدِ اللّٰہِ لَا بُدَّ لِلْعَبْدِ لِھٰذِہِ الْاَرْبَعَۃِ الصَّمْتُ وَ الْخَلْوَۃُ وَ تَرْکَ الشَّھْوَاتِ وَ سَھَرَ اللَّیْلِ فَصَارُ وَلِیًّا مِنَ الْاَوْلِیَاءِ اَوْ بَدَلًا مِنَ الْبَدَلَا وَ حُکِیَ بَایَزِیْدُ بُسْطَامِیْ قَالَ اِذَا صَاحَ الْمُرِیْدُ کَانَ نَھْرًا وَ اِذَا سَکَتَ صَارَ بَحْرُ اَمْوَاجًا اے جان عزیز ازین قول نیز فہم میگردد کہ صمت بزبان کاری عظیم است و ذکر دل سیری فَیَم یٰٓاَیُّھَا الَّذِیْنَ اٰمَنُوْٓا اِذَا لَقِیْتُمْ فِئَۃً فَاثْبُتُوْا وَ اذْکُرُوا اللّٰہَ کَثِیْرًا لَّعَلَّکُمْ تُفْلِحُوْنَ ای جان عزیز این آیت نیز متقاضی بذکر دل است باعتبار کثیر دوام سکونت شرط است۔ کَمَا قَالَ النَّبِیُّ عَلَیْہِ السَّلَامُ مَنْ کَانَ یُؤْمِنُ بِاللّٰہِ وَرَسُوْلِہٖ وَالْیَوْمِ الْاٰخِرِ فَلْیَقُلْ خَیْرًا اَوْ یَسْکُتْ وَ اَرَادَ اللّٰہُ تَعَالٰی اَنْ یُّتَکَلِّمَ عِیْسٰی اِبْنِ مَرْیَمَ طِفْلًا صَغِیْرًا اَمَرَ بِمَرْیَمِ بِالسُّکُوْتِ فَقَالَ اللّٰہُ تَعَالٰی فَقُوْلِیْٓ اِنِّیْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُکَلِّمَ الْیَوْمَ اِنْسِیًّاO قَالَ النَّبِیُّ عَلَیْہِ السَّلَامُ مَنْ ذَکَرَ اللّٰہَ وَ قَلْبَہٗ سَاہٍ عَنِ اللّٰہِ فَاللّٰہُ خَصْمَہٗ یَوْمَ الْقِیَامَۃِ قَالَ عَلَیْہِ السَّلَامُ لَعَنَ اللّٰہُ جَسَدًا قَائِمًا بَیْنَ یَدُ اللّٰہِ وَ لَیْسَ مَعَہٗ قَلْبٌ۔ و

آیات دیگر نیز بدین مشعر است از جہت الحسنہ آوردہ نشود۔ ای جان عزیز این حدیث نیز مشعر است بذکرِ دل قلب قال النبی علیہ السلام اُذْکُرُوْا ذِکْرًا خَامِدًا اَیْ خُفْیًا عجب آنست کہ باوجود چندیں آیات واحادیث قطعی ودلائل عقلی چنانچہ گفت شد غافل خود با قناعت کوشد ووقت شریعت خود را ضائع کند واز سیر دل باز ماند خردمند بسیار گفتن ونوشتن حاجت نیست چنانچہ گفتہ اند جائیکہ کسے است یک حرف بس است۔ شیخ امین الدین کاذرونی در رسالہ خود آوردہ است کہ قال النبی علیہ الصلوٰۃ والسلام خَیْرُ الذِّکْرُ الْخَفِیِّ اگر کسے سوال کند کہ خفی حدیث بگو آنست کہ ذکر پنہان گفتن بہتر است از آشکار ما گفتن جواب او آنست کہ ذکر خفی نہ آنست کہ زبان ذکر آہستہ و پنہان گوید بلکہ اورا ذکر زبان است بلکہ وراء از ذکر دل است وراء ذکر سر یست وراء ذکر جانست و بہ بضاعت علم وعلم مجازی معرفت ذکر خفی معلوم نمیشود۔ اے جان عزیز این ذکر محض عطا پیر است املاک تعلق ندارد ونسیان غیر ونفی خواطر است ودائم الحال است درین مقام سوال دارد کہ ذکر خفی بچہ چیز است واز کجا برمی آید زیر آنچہ درون قالب آدمی این چہار چیز خلاصہ اند چنانچہ دل وسر وجان وزبان ہر چہار را نفی کند پس ذکر خفی بچہ چیز است وجز این چہار محل خود در قالب مجمعین تست کہ بدان ذکر خفی متراکب گردد جواب در خاطر این فقیر آمد کہ ذکر خاصہ دم است کہ متراکب گردد اَلْاَنْفَاسُ مَعْدُوْدَۃٌ کُلُّ نَفْسٍ یَخْرُجُ بِغَیْرِ ذِکْرِ اللّٰہِ فَھُوَ مَیِّتٌ پس چون حاجت شرع ذکر رابدم تعلق دارد معلوم شد کہ سخن سید جلال الدین بخاری راست می آید۔ جواب دوم آنست کہ ذکرِ خفی در محلِ خفی می نشیند کہ فتوی حق راست دانید نیز میگوید آنجا ذکرِ انا محیو زد ذکرِ حقیقی ذکرِ انا است این زمان راست آمدہ درین مقام دل سلیم گردد۔ قولہ تعالیٰ یَوْمَ لَا یَنْفَعُ مَالٌ وَّ لَا بَنُوْنَ ۙ اِلَّا مَنْ اَتَی اللّٰہَ بِقَلْبٍ سَلِیْمٍ ۝ در محقق گردد ودل درین مقام بدست آید۔ شیخ عبداللہ انصاری رحمۃ اللہ علیہ می فرماید دل سلیم آنکہ بحق تسلیم کن۔ این چنین دل در حضرت خداوند جلّ وعلا مقبول است وقلم اللہ نعت اوست وآن عصیت قلبی عصیت اللہ۔ میان این چنین دل در ارادتِ حق فرقے نبود۔ سلیم آنجائی بمعنی فاعل است اَیْ سَالَمُ عَنْ حُبِّ الدُّنْیَا وَالْاٰخِرَۃِ وجمیع صفات الذمیہ تا سلیم در لغت چون مار گزیدہ را لذت آید سلیم گویند۔ پس دل مومن گردانیم بخوف ومحبت وشوق خداوند جلّ وعلا لرزہ آید بود این چنین دل روز قیامت نفع دہد۔ بعضے گویند دلِ سلیم آن باشد کہ ہیچ یکی از تعلقات دنیا وآخرت مدخل نکند وہمیشہ مستغرق حق بود وآن بوددل کہ وقت با ہیچ خبر غم درد نیابی ہیچ۔ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اِذَا کَانَ یَوْمُ الْقِیَامَۃِ وَجَمَعَ اللّٰہُ الْخَلَائِقَ لِحِسَابِھِمْ وَجَاءَ تِ الْحَفَظَۃُ حَفِظُوْا کَتَبُوْا قَالَ اللّٰہُ تَعَالٰی لَھُمْ اُنْظُرُوْا اَھْلِ مِنْ شَیْءٍ تَرَکُوْا فَیَقُوْلُوْنَ یَا رَبَّنَا مَا تَرَکْنَا شَیْءٍ مَّا عَلَمْنَاہُ وَحَفَظْنَاہُ وَالْاَقَلْ اَحْصَیْنَاہُ وَ کَتَبْنَاہُ فَیَقُوْلُ اللّٰہُ اَنَّ لِیْ وَ عَبْدِیْ سِرٌّ اِلَّا تَعْلَمُہٗ اَحَدَ غَیْرِیْ وَاَنَا جِزْیُلُ بِہٖ قَالَ ھُوَ الذِّکْرُ الْخَفِیِّ وَ قَدْ قَالَ صَاحِبُ الرِّسَالَۃِ الْمُعْتَبِرِیْ فَاِنَّ ذِکْرُ الْخَفِیِّ لَایَرْفَعُہُ الْمَلِکُ لِاَنَّ لَا اَطْلَعُ لَہٗ عَلَیْہِ وَھُوَ سِرٌّ بَیْنَ

الْعَبْدِ وَ بَيْنَ رَبِّهٖ كَمَا قَالَ عَلَيْهِ السَّلَامُ اَفْضَلُ الذِّكْرِ الْخَفِيُّ عَلَى الذِّكْرِ الَّذِيْ يَسْمَعُهُ الْحَفَظَةُ سَبْعِيْنَ دَرَجَةٍO وذاکر بمقامی رسد کہ دل بذکر گویا گردد وزبان خاموش ماند وفرشتگان را بر ذکر خفی پنج اطلاع نبود کہ ذکر خفی در فرشتگان ممکن نیست کہ اقرار کردن الذِّكْرُ الْخَفِيُّ لَا يَرْفَعُهُ الْمَلِكُ وَ لَا يَطِيْقُ عَلَيْهِ وَ لَا يَقْدِرُ عَلَيْهِ الْمَلِكُ لِاَنَّ فِيْهِ بِذِكْرِ الْوُجُوْدِ وَالْمَلِكُ نُوْرٌ مَحْضٌ لَيْسَ فِيْهِ رَائِحَةِ الْجِسْمَانِيَّةِ فَلَوْا بَذَلَ الْوُجُوْدِ بِالذِّكْرِ الْخَفِيِّ عَدَمَ بِالْاِهْتِزَازِ وَالْحَرَكَتِ الشَّدِيْدِ ثُمَّ لَا يَتَجَسَّدُ اَبَدًا بِخِلَافِ الْاِنْسَانِ فَاِنَّهٗ دَانِ عَدَمَ لِاَنَّهٗ يَتَجَسَّدُ بَعْدَ الْفَنَاءِ سَرِيْعَةٍ بَعْدَ سَرِيْعَةٍ اِعْتِبَارَ الْجِسْمَانِيَّةِ لِاَنَّهٗ لَيْسَ فِيْهِ رَائِحَةَ الْجِسْمَانِيَّةِ فَكَيْفَ يَتَجَسَّدُ الْعَدَمِ وَ بَذْلِ الْوُجُوْدِ وَ ثُبِتَ لِاَنَّ الْمَلِكُ لَا يَقْدِرُ عَلَى الذِّكْرِ الْخَفِيِّ وَ لِذٰلِكَ حَرَمُوْا مِنَ الرُّؤْيَتِهٖ بِخِلَافِ الْاِنْسَانِ فَاِنَّهٗ يَرَى اللّٰهُ تَعَالٰى بِالْعَيْنِ الظَّاهِرِ اَهْلَ الْفَنَاءِ وَالْبَقَاءِ بِخِلَافِ الْمَلِكُ فَاِنَّهٗ لَيْسَ بَقَاءَ بَعْدَ الْفَنَاءِ فَتَرَكَ فَاِنَّهٗ هٰذَا سِرٌّ مِّنْ غَوَامِضِ الْاَسْرَارِ الرَّبُوْبِيَّةِO

ای جان عزیز شیخ ابوسعید خدری فرمود ذکر بسہ وجہ است ذکریست بزبان ودل ازان غافل این ذکر عادت بود و ذکریست بزبان ودل ازان حاضر این ذکر طلب ثواب بود طالب را نشاید وذکریست کہ دل را بذکر گردانند وزبان گنگ ماند قدر این کس نداند جز خداوند جل وعلا ذاکر بمقامی رسد کہ دل بذکر گویا گردد وزبان خاموش ماند۔

كَمَا فِيْ كِفَايَتِ وَشُعَبِ رُوِيَ فِي الْاَخْبَارِ اِنَّ ثُلُثًا شَيْئًا لَا بَدَلَ عِنْدَ اللّٰهِ قَدْرٌ جَنَاحَ بَعُوْضَةٌ اَلصَّلٰوةِ بِالْعَادَتِ وَ ذِكْرُ بِالْغَفْلَتِ وَالصَّلٰوةُ عَلَى النَّبِيِّ عَلَيْهِ السَّلَامُ مِنْ غَيْرِ حُرْمَةٍ وَ صَرْنَجٍO

حضرت رسالت پناہ علیہ السلام ذکر آشکار کردن و جہر گفتن منع کرد وخلق را باز داشتہ كَمَا رُوِيَ اَنَّهٗ كَانَ فِيْ بَعْضِ غَزْوَةٍ فَلَمَّا اِنْصَرَفُوْا عَلٰى وَادِيٍّ جَعَلُوْا يُكَبِّرُوْنَ وَيَهْلُوْنَ وَ يَرْفَعُوْنَ اَصْوَاتَهُمْ فَقَالَ النَّبِيِّ عَلَيْهِ السَّلَامُ يَاَيُّهَا النَّاسُ لَا تَرْفَعُوْا اَصْوَاتَكُمْ عَلٰى اَنْفُسِكُمْ اِنَّكُمْ لَا تَدْعُوْنَ اِصَمَّ وَ لَا غَائِبًا اِنَّمَا تَدْعُوْنَ سَمِيْعًا قَرِيْبًا اِنَّهٗ مَعَكُمْ اَيْنَمَا كُنْتُمْ قَالَ اللّٰهُ تَعَالٰى اَنَا عِنْدَ ظَنِّ عَبْدِيْ بِيْ وَ اَنَا مَعَهٗ اِذَا ذَكَرَنِيْO این حدیث مشعر بذکر دل است وآن بواسطہ وہم است کہ آنرا پاس انفاس گویند چنانچہ گفتہ اند انفاس پاس دار اگر مرد عارفے مُلک دوکون ملک تو ان کرد یک نفس وحضور دل ایں جائے بیدار آید چنانچہ احیاء العلوم مسطور است۔

قَالَ اَوَّلَ حُضُوْرِ الْقَلْبِ يَعْنِيْ بِهٖ اِنَّ بِفَرَغِ الْقَلْبِ مَا هُوَ لَازِمٌ لَهٗ وَ يَتَكَلَّمُ بِهٖ فَيَكُوْنُ الْعِلْمُ بِالْفِعْلِ وَالْعَمَلِ وَالْقَوْلِ مَقْرُوْنًا بِهَا وَ لَا يَكُوْنُ الْفِكْرُ جَارِيًا فِيْ غَيْرِنَا فَلَمَّا اِنْصَرَفَ الْفِكْرُ عَنْ غَيْرِ مَا هُوَ فِيْهِ فَكَانَ فِيْ قَلْبِهٖ ذِكْرُنِيْ لَمَّا هُوَ فِيْهِ وَلَمْ يَكُنْ فِيْهِ غَفْلَتُ عَنْ كُلِّ شَيْئٍ فَقَدْ حَصَلَ الْحُضُوْرِO

اے جان عزیز ذکر پاس انفاس کہ عبادت از ذکرِ دل است وآن ذکرِ خفی است ونفی خواطر نیز ہمیں را گویند کہ ہیچ دمی بے یاد حق تعالیٰ بر نیاید واین انفاس دردے گوہرے است نفس مردے کہ بری آید بیاد حق تعالیٰ اگر آن دم رای نوف ارزان قیمت کند دنیا وآخرت قیمت آن دم شود۔ این چنین گوہرِ نفس را رایگاں ضائع کردن حماقت باشد۔

رباعی:

ہر یک نفس کہ میرود از عمر گوہری است — کانرا خراج ملک دو عالم بہا مبند
کیں خزانہ و مجے رایگاں بباده — وآنکہ روئے بخاک تہی دست بے نوا

ای جان عزیز حدیث قدسی حق تعالیٰ میفرماید ہر کس کہ یاد من بغفلت میکند من خداوندم یاد او بلعنت میکنم۔ پس ذکر زبان کہ مشعر بغفلت است موجب لعنت ومؤثرہ عادت ورافع حضور را دل است ومؤثرہ غیب خداوند آنست ونبی علیہ السلام حسرت وندامت حالست کہ لَا صَلٰوۃَ اِلَّا بِحُضُوْرِ الْقَلْبِ مشوق شغل دل است چون جوارح از ہمہ چیز فارغ بود حضور دل در آید۔ چنانچہ بزرگی پرسیدن کہ عشق چیست فرمود بیکاری یعنی جوارح از کار باباز ماند وہیچ چیز نیالاید دل بحضور معشوق متوجہ گردد اندرون دل عمیق محبت فیض گیر دبحضور آنجا ودایم الحضوری شود ویک ساعت غائب از حق نشود کہ آن گناہی عظیم است۔

مثنوی:

ہر آنکو غائبے حق نگر نار آنست — دران دم کافر است اما نہان است
کسے غائبے پیوستہ باشد — در اسلام بروے بستہ باشد
حضور بخش پروردگار — کہ خود را غائب طاقت ندارم

اے جان عزیز رجوع کنیم بمقصود کہ عالم وہم است۔ باید دانست کہ ہمہ قویٰ تست مدرکہ ومبصر عالم الطاف کہ عادت از خواص باطنت وبینائی وشنوائی وگویائی دل است ودر راہ دل ومعرفت حق تعالیٰ بدون وہم سلطان قطع نتوان کرد وبے چش او ہام تمرد شیطانی وتغلب نفسانی وتظلم جسمانی در تاختن نباید ودرین بیابان خونخوار بغیر زاد وراحلہ یقین اقدام او ہام گزشتن ممکن نیست واین طریق معدوم وراہ مرہوبی سیر کردن بغیر زاد وراحلہ یعین محال است و بلا۔ در اقالیم معرفت حق تعالیٰ را کہ اہم واشق ترین سہ چیز است بغیر سلطان وہم تصرف کردن ممکن نیست۔

بدانکہ چند لفظ مختلف برائے معنی واحد آمد کہ اطلاق معرفت دو است چنانچہ مشاہدہ ومشہود وعالم غیب وحضور وتمثل و مثال وقدس ولقاء وجلال وجمال وحقیقت ومخفی ولاہوت وانا وھو وجز آن وبعضے الفاظ کہ بعضے اہل سلوک اطلاق دارند چنانچہ اعتقاد ویقین وفکر ووہم وظن وہمت وخیال وفی طریق اطلاق این الفاظ برین نوع می آید قال اللہ تعالیٰ وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ ۝ قَالَ عَلَيْهِ السَّلَامُ مُتَفَكَّرُ سَاعَةٍ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ وَ

اَیضًا اَنَا عِندَ ظَنِّ عَبدِیْ بِیْ وَ اَیضًا سُلطَانُ الْوَھمِ اَعظَمُ فِیْ ھٰذَا الطَّرِیقِ مِنْ کُلِّ شَیْئٍ اَوْ مِنْ کُلِّ عِبَادَۃٍ وَ اَیضًا سَجَدَلَکَ خَیَالِیْ وَ اٰمَنَ بِکَ فُؤَادِیْ اَیضًا اَلْھِمَّۃُ غَرِیْبَۃٌ لَا یَصِلُ اِلَی الْخَالِقِ وَ لَا یَسْکُنُ اِلَی مَخْلُوْقٍ الفاظ مذکورا غلب واکثر بمعنی واحد الطاف کردہ اند اگر چہ بعضے الفاظ بعید الغور است۔

ای جان عزیز اوہام بینائی وشنوائی وگویائی ودانائی دل است۔ بے اوہام سائر وہمت مؤثرہ دل درین راہ سائر نیست چنانچہ دیدن و یافتن عالم الطاف دیدن دریافتن ممکن نیست اما حواس باطن آدمی موجود اند لیکن بواسطہ حبِّ دنیاوی ولذات شہوات جسمانی واشتغال لایعنی از دیدن ودریافتن عالم الطاف بازمی استد وچون ہودر غموم دنیادنی وشہوت فتیٰ ہجوم میکند وروز بیّت از نظارۂ عالم الطاف وقرب اتصال حق تعالیٰ فرودمی افتد وہر ساعتے بامراض مختلفہ حواس باطن مختلا ومنزلاً میگردد اِنَّ مِنْ اَزْوَاجِکُمْ وَ اَوْلَادِکُمْ عَدُوًّا لَّکُمْ فَاحْذَرُوْھُمْ بدین امراض و عوارض در باطن پدیدمی آید وبحکم اِنَّمَآ اَمْوَالُکُمْ وَ اَوْلَادُکُمْ فِتْنَۃٌ در باطن فتانت جملہ می آرد وبموجب لَایَنْفَعُ مَالٌ وَّلَا بَنُوْنَ دل رااستقام می بخشد وامراض حُبُّ الدُّنْیَا رَأْسُ کُلِّ خَطِیْئَۃٍ در باطن مستقیم میگردد بمثابہ می رسد کہ وجود بود حواس باطن معدوم مفقود میشود وتا آنکہ نام محبت ومعرفت آنجا بعد سال وماہی نمیگذرد بلکہ ہر ساعت غشاوۃ زیادت میشود ودل رافرو میگردد ودرین باب در قرآن وعید بسیار است ھَیْھَاتَ ھَیْھَاتَ۔ اما حواس باطن انبیاء علیہ السلام بنظر لطف وکرم حق تعالیٰ پرورش می یابند روزبینہ بعالم حقیقت پیش شتابند ودر ذکر فکر چنانچہ مستغرق باشند کہ لحہ از مشاہدہ واز دیدار حق باز نمی مانند واین امراض مختلفہ بلکہ رفع میگردانند۔

چون مرید صادق خواہد کہ امراض این مذکور از دل برخیزد واوہام آنجا سلطنت خود بنیاد نہد واین حواس باطن پیدا آید و نظر بعالم الطاف کردن تواند اول طبیب را بجوید کہ آن پیر کامل است وآن طبیب اوہام قرآنی درکار آید ومعالجت باطن بطریق کہ حضرت مصطفیٰ علیہ السلام دل کردہ است بکند ودرسیر دادن بوہم سائر غلط نخورد کہ درراہ ائیم متصل افتد پس باطن حواس مرید را بتصرف وعطا خود پیدا آرد ودل بتصرف خود زندہ گرداند بحکم مَنْ اَحْیَا اَرْضًا مَیْتَۃً فَھِیَ لَہٗ سر بسر زندہ گرداند وخاشاک واغیار آنجا بروید این نیز تصرف پیر است چنانچہ حضرت رسالت پناہ علیہ السلام پیر تحقیق درحق مرید صادق میفرماید کہ مَا فَضَلَ اَبُوْ بَکْرٍ بِکَثْرَۃِ الصَّلٰوۃِ وَ لَا بِکَثْرَۃِ التَّلَاوَۃِ وَالصَّوْمِ وَلٰکِنْ بِشَیْئٍ وَقَرَ فِیْ قَلْبِہٖ۔ ای جان عزیز نیز تحقیق باید دانست سیر دادن درراہ معرفت وزندہ کردن دل بتصرف پیر است وعطاء اوست نہ بکسب مرید کہ مَا صَبَّ اللّٰہُ شَیْئًا فِیْ صَدْرِیْ اِلَّا قَدْ صَبَبْتُہٗ فِیْ صَدْرِ اَبِیْ بَکْرٍ مشیت این معنے است۔ اے جان عزیز تا آنکہ حواس باطن نکشاید وسلطان وہم پیش نیاید وآن ہم نوریست مدرکہ عالم الطاف کہ پیدا میشود واز پریان روح انسانیت سیر دل وفتح دل حاصل نیاید مگر بواسطہ اوہام۔

بیت:

تو دید بدست آر کہ ہر ذرۂ خاک جامیست جہاں نما چون در نگری

پس باید کہ طالب حق رود پیر کامل را کہ موافق کتاب وسیر سنت دل او بدست آرد تا جمیع امراض مختلفہ را یک معالجت کند و بتصرف او بام خود بہ تکمیل رساند۔ ہر منزل و ہر مقامی را در دلِ مرید بتصرف خود مانند حضرت رسالت پناہ صلی اللہ علیہ وآلہ وسلم عطا فرماید در کار آید کہ اَلشَّیْخُ فِیْ قَوْمِہٖ کَالنَّبِیِّ فِیْ اُمَّتِہٖ سمو بسر مبرم گردد و یقین باید دانست کہ راہ طریقت آن ابتدا و انتہا بتصرف پیر کامل است و اگر نہ این راہ بے پیر کامل سود ندارد اگر چہ مرید جد و جہد بسیار در کار دارد این کار تعلق بہر دو جانب دارد۔ پیر کامل ہمچون حضرت رسالت پناہ صلی اللہ علیہ وآلہ وسلم باید کہ از تصرف و علم با خود باز نہ ایستد و مرید ی صادق ہمچون ابا بکر صدیق رضی اللہ عنہ باید تا از صدق و اخلاصِ دل دادن جان و مال و فرزند باز نماند۔ چون این چنین پیر و مرید اتصال یابد روز بروز کار عالی گردد ہیچ دانی کہ لَوْ وُزِنَ اِیْمَانُ اَبِیْ بَکْرٍ مَعَ اِیْمَانِ النَّاسِ لَرَجَحَ وجاب چیز است باعتبار صدق آنچہ ابی بکرؓ یافت بود از ابو ہریرہؓ و زید ابن حارثؓ نیافتہ چرا زیر آنچہ تصرف حضرت رسالت پناہ صلی اللہ علیہ وآلہ وسلم بر ہمہ برابر است چنانچہ پیش آفتاب اما فیض بقدر استعداد محلست۔

بیت:

پرتو خورشید عشقت بر ہمہ تابد ولیکن سنگ بیک نوع نیست تا ہر گوہر شوند

پس ہر کہ بمقدار صدق و صفا درون خویش از حضرت رسالت پناہ علیہ السلام منفعت گرفت۔ پس پیری کہ مریدی بہر دو جانب تعلق دارد و اگر یک جانب قاصر آید کار معرفت بکمال نرسد۔ ای جان عزیز چون پیر کامل و مرید صادق اتصال و صحبت گیرند و جدانشاید پیر کامل در دل مرید بتصرف او بام و ہمت بردارد جز یاد خدا تعالیٰ در دل ہیچ چیزی نگذرد آنچہ ماسوائے اللہ مفقود داند۔

بیت:

چو خواہی مونس قُلْ ھُوَ اللّٰہُ خطے در کش بگردِ ماسوی اللہ

اے جان عزیز پیر کامل بتصرف خود فقر در دلِ مرید بفہم وجہ است از زبان ذکر آنرا محال مخفی خوانند لَا مَتَاعُ بِغَیْرِ اللّٰہ نعت اوست و آن قیومی را نیست حق است۔ چون جوہر ذکر آنجا بنشاند پس آنرا نجار فیض دہد و در تلاؤ الا ارادہ ہم ہر دم و ہر ساعت ترقی یابد و نور ذکر با نور ذات اتصال گیرد و فائض شود و نور ذکر تعلق سلطان الوہم با جیوش امداد حق رخ بسوئی عالم اجسام تاختن آرد و ہر دو تالا بندن بنیاد نہد از محل مخفی رخت سلطنت بصحرائی او نزول فرماید و مملکت سر را زیر تصرف خود آرد یعنی رنگ خود گرداند از سر فیض کند و تلاؤ دہد و روئے بعالم دلِ حقیقی کند و ملک دل سر بسر بگیرد بعضے ہم چون خود الطاف گرداند و دل حقیقی بمقام قلم اللہ برساند و آن عصیت قلبی عصیت اللہ محقق گردد و دل بدست

آید شیخ عبداللہ انصاری میفرماید۔

دَر ہوا گر پری مگس در بروئے آب روی ہمچوحسے

دل بدست آورے آنگاہ کسے غیر زیں ہر چہ کنی در ہوسے

بعدہٗ از دل نور ذکر تلالو کند ورخ بمملکت نفس آرد کہ معدن ہواست وولایت نفس پاک ومزکی گرداند ونفس رامنقاد خود سازد ومور اَلنَّفْسُ بِهٖيِمِيَ الظَّالِمُ اَلْاَكْبَرُ رااز بیخ برکند وبحکم اِنَّ الْمُلُوْكَ اِذَا دَخَلُوْا قَرْيَةً اَفْسَدُوْهَا وَجَعَلُوْٓا اَعِزَّةَ اَهْلِهَآ اَذِلَّةً ۚ ہم لشکر ہواذلیل کردہ نفس رامطیع ومنقاد خود بگرداند۔ پس سلطان الوہم باہم اصلاح وآگہی رخ بسوئے ضمیر دل صنوبری آرد وہر دو برنگ خویش گرداند واستیلاء اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ظلمت برخیزد ونور مستولی بود۔ بعدہٗ سلطنت ذکر باکوکبہ دو دید بخوش مختلف کہ مطیع و منقاد گشت روئے باطراف عالم اجسام وظلمت کہ نہد مطلق است هٰكَذَا اٰلَهُ الشَّرَبَةِ کلہ عذاب نعت اوست ہمہ اعضاء بحکم کہ يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ تَبْدِيْلًا يَزِيْدًا وو ہم ولایت اجسام کہ اَلْاَعْرَابُ اَشَدُّ كُفْرًا وَّنِفَاقًا بود مطیع ومنقاد گردد ودین بحکم اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ کامل شود وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ بروتمام دارد وبموجب وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ہم اقالیم قالب نور گیرد واز سرّ وجود دیگر پیدا آید آنگاہ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا يَمُوْتُوْنَ بَلْ يَنْتَقِلُوْنَ مِنْ دَارٍ اِلَى الدَّارِ اَلْاَنْبِيَآءُ يُصَلُّوْنَ فِيْ قُلُوْبِهِمْ محقق گردد وباعث وَاَنْزَلْنَآ اِلَيْكُمْ نُوْرًا مُّبِيْنًا بہ بیعت مصطفیٰ صلی اللہ علیہ وآلہٖ وسلم عالم نور شود واصل ظلمت نماند۔ مصرع

جلوہ شدہ کلی صلوٰۃ مبارک باد

ای جان عزیز آنچہ گفتہ شدہ طریق انبیاء مرسل واولیاء کمالت اما طریق زہاد وعباد آنست کہ ہمیشہ باعمال ظاہر بنماز و روزہ وزکوٰۃ وحج وذکر زبان وتلاوت قرآن وجز آن مشغول ماند وخواہند کہ از حضرت خدا تعالیٰ جلّ وعلا ثواب یابند تادرست بلکہ اندران چنانچہ نجم الدین کبریٰ میفرماید قَالُوْا اُسْلُوْفِ هٰذَا الطَّرِيْقُ اِنَّ زَمَانَ الطَّوِيْلِ وَاَقَلَّ مِنَ الْقَلِيْلِ وَمَعَ ذٰلِكَ الْوُصُوْلِ مِنَ النَّوَادِرِ پس تحقیق گشت وصول بخدا وند جلّ وعلا باعمال ظاہر مذکور نادر است چنانچہ بزرگی میفرماید اَلصَّلٰوةُ وَتِلَاوَةُ الْقُرْاٰنِ وَالْحَجُّ وَالزَّكٰوةُ اُمُوْرٌ حَسَنَةٌ وَلٰكِنْ شَاْنُ الطَّالِبِ شَاْنٌ اٰخِرٌ

اے جان عزیز چون کسی را پیر کامل دست بدہد کہ راہ طریقت بتصرف خود عطا فرماید وطالب صادق باشد ہر چونکہ داند وتواند صحبت کسانی اختیار کند واہل دل باشد وبدل رسیدہ شب وروز بعمل دل مشغول گشتہ وسیر ہمین است وراہ با سیر گردد وای ذکر پاس انفاس آنگس دل خود را مشغول دارد وہیچ ساعت از قصد ذکر دل بوہم خالی ندارد۔ چون دم بالا برآید بوہم لَآ اِلٰهَ بکشد وچون دم فرود بااِلَّا اللّٰه فرو برد۔ استادہ نشستہ وغلطیدہ برین طریق ذاکر باشد وہیچ دمے

یادحق تعالیٰ برنیاردواز و عِنْدَ کُلِّ نَفْسٍ یَخْرُجُ بِغَیْرِ ذِکْرِ اللّٰہِ فَھُوَ مَیِّتٌ آید بتازیانہ اَلنَّاسُ یَنَامُوْا اِذَا مَاتُوْا فَانْتَبَھُوْا مَضْرُوْنٌ بگرددودل خودرا بیادحق تعالیٰ زندہ گرداندوموجب اَفْضَلُ الذِّکْرِ الْخَفِیِّ دائم در حال دل بوہم ذاکر ماندتا نورذکر دردل متحقق ہرشودوذکر مطلوب گرددوتزکیہ وتصفیہ آنجاروئے نمایدوفتح دل حاصل آید کہ عبارت ازفکر وتجلیہ است ودرین مقام ذکر بقصر دل رسدولسان عزّ حاصل آیدوذکر خفی کہ حال دائم است درو مقرر گردد۔خواب و بیداری اینجائے ظاہر گرددوعالم ارواح درنظر بصیرت درآیدوتصورروحانیہ شیخ درو جوِدخود خاطر یابدپنج ساعت ازخودغایب نشمارد وہر چیزی کہ مشکل شودوتردد درخاطر آید بموجب حجابت روحانیہ پیردر یابدودرخود آن چیز منقش یابدو یک بیک مفہوم گردد پنج ازان تجاوز وعزل کردن نتواند اِسْتَفِتْ قَلْبِكَ رجوع بدل خودکندو دل خودرامفتی سازدوازفتویٰ دل روحانیہ پیرنگذرد واین مقام غلط گاہ است گاہ بفتری نفس مشغول گرددگاہ میان وسوسہ والہام اکثر فرق کردن نتواندضرورت گفتہ نفس رافتویٰ دل شمارد تاچون خواہد کہ نضر ہیزم شودرسد خطرات روئے نماید وحضوردردل پیدا آیدونفسانیت خودنبرد باید کہ دردل بتصرف سلطان الوہم سیر کندو بوہم دردل سائر گرددو چنان درخود باید کہ بیک آسمان گذشت واز دوم واز سوم تاعرش مجیدوروحانیت باستدودرقضاءتوحیدغوطہ خورد حق برین طریق دل سائیر گرددو ہمت مواثر ملازمت گیرد بعد چندگاہ نفس مضمحل شودوسہ خطرات روئے نمایدوعالم اوہام کہ مدرک عوالم حقیقی است بمنزل تحقیق برساندوہم حواس باطن بکشایدوعالم معنی پیش آیدوتجلیات روئے نمایدو حضورخدا تعالیٰ جلّ وعلا کہ عبارت از مشاہدات دائم دل نزول فرماید۔اینجا سالک راذکر جہر ممنوع گرددبحکم مَنْ عَرَفَ اللّٰہَ لَایَقُوْلُ اللّٰہ مہرسکوت برخودلازم داند بلکہ گناہ خودشمارد و بے ادبی درکار بدارد وچون پیش ملکے و یا بزرگے کسے برودپیش اونام اوبستاند بے ادبی بے حرمتی بود۔خلق این چنین کس رااحمق و دیوانہ خوانندکہ اوحاضر است ونام اوستدن چہ فائدہ می آرد پس ہم چنین ہرکراحضور باخدا تعالیٰ حاصل شدہ باشدواہل شہودگشتہ ذکر بلندو آشکارا گفتن مشوش آیدوحضوررابر یابدو بے ادبی بے حرمتی درکارنماید کہ اَلْمَجَازُ قَنْطَرَۃُ الْحَقِیْقَتِ پیش آید۔ چنانچہ شیخ بایزید علیہ الرحمۃ میفرماید تَوْبَتُ النَّاسِ مِنْ ذُنُوْبِھِمْ وَتَوْبَتِیْ مِنْ قَوْلِ لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ از لَآ اِلٰہَ اِلَّا اللّٰہُ حروف گویائی یاشنوائی ودانائی از لَآ اِلٰہَ اِلَّا اللّٰہُ چراتوبہ کندگفتارزبان باشدنہ گفتاردل پس لَآ اِلٰہَ اِلَّا اللّٰہُ گفتن دیگراست و لَآ اِلٰہَ اِلَّا اللّٰہُ دیدن دیگراست و لَآ اِلٰہَ اِلَّا اللّٰہُ بودن دیگراست۔ بعزت معبوداگر جمال محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم ذرہ برملک وملکوت تابد بجلال قدرلم یزل کہ ہمہ نیست شدہ باشدتا لَآ اِلٰہَ اِلَّا اللّٰہُ براہ رفتہ پیش پیش پس لَآ اِلٰہَ اِلَّا اللّٰہُ شنوائی وبموجب اُولٰٓئِكَ ھُمُ الْمُؤْمِنُوْنَ حَقًّا ط مومن گردی آنگاہ جدیہ جمال اللہ دررسدواز ہمہ دائرہا بیرون آمدن سہل باشدمحمد علیہ السلام اَلْاِیْمَانُ بِضْعٌ وَ سَبْعُوْنَ شُعْبَۃً اَدْنَاھَا اَمَاطَۃُ الْاَذٰی عَنِ الطَّرِیْقِ وَاَعْلَاھَا شَھَادَۃُ اَنْ لَّآ اِلٰہَ اِلَّا اللّٰہُ گفت پیغامبر علیہ

السلام کمترین درجاۃ ایمان ترک کردن دنیا باشد واعلیٰ وبہترین گفتن لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ باشد۔ اے جان عزیز حضرت رسالت علیہ السلام صبر فرمودہ کشیدہ خلق را تا لَآ اِلٰہَ اِلَّا اللّٰہ قبول کنند و چون این کلمہ را بگویند مال وخود ایشان مقصود گردد اما ہر کہ بدنیا مشغول باشد این کلمہ سرّ زبان بزبان گوید فائدہ او ازین لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ جز نگاہ داشتن مال وتن نباشد اے جان عزیز حرام گفتن بود لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ بزبان بگوید کہ دل را ازان خبر نبود دروغ گفتہ باشد و دروغ گفتن حرام است ولیکن این دروغ گفتہ است باعتبار عصمت تن و مال پس این کلمہ بزبان گفتن راست نیاید اصل درین راہ است لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ خَالِصًا مُّخْلِصًا دَخَلَ الْجَنَّۃَ بِلَا حِسَابٍ چہ باشد گفتار دل باشد نہ زبان مر حضرت رسالت صلی اللہ علیہ وآلہ وسلم عام را پرسید یا رسول اللہ وَاِنَّ زَنٰی وَاِنَّ سَرَقَ فرمان وَاِنَّ زَنٰی وَاِنَّ سَرَقَ سہ کرت برین طریق حضرت رسالت فرمودہ مگر نشنیدہ کہ روح اعظم تا در وجود آمدہ اَللّٰہُ آغاز کردہ است کہ میگوید تا قیامت و چون قیامت برخیزد ہنوز انتہا باللہ نرسیدہ باشد و ہر چہ در عالم خدائی ہمہ در طے است۔ اے جان عزیز خدائے تعالیٰ را ہمہ بخدائی نہایت نتوان خواندن کہ حقیقت خواندن حق آن باشد زیرا آنکہ حق تعالیٰ قدیم است وقدیم را بزبان قدیم خواندن بر حقیقت بود اما قدیم را بلسان محدث خواندن روا نباشد و فائدہ نیارد و حقیقی بدل چنانچہ از ان بزرگ نشنیدہ کہ گفت مَنْ عَرَفَ اللّٰہُ لَا یَقُوْلُ اللّٰہَ وَمَنْ قَالَ اللّٰہُ مَا عَرَفَ اللّٰہَ بکوش تا بدانی چہ گفتہ میشود ہر کہ اللہ شناخت او ہرگز نگوید اللہ و ہر کہ بگفتن اللہ را شناخت ونشناسد۔ ہیچ نہ دانی کہ خدائے تعالیٰ چگونہ خوانند تا لفظ نہ شوی اللہ اللہ نباشی۔ اول پیر مرید را فرماید کہ بگوید لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ چون ازین نیز بگذرد بگوید پیوستہ ھُو ھُو چون از ہمہ اعراض حاصل شدہ باشد جز ھو دیگر نگوید تا ثمرہ ہر یک پیدا آید و غیر محل و جہر شد کہ مسلمان را در تشویش آرد و خدا بآواز دیگر روئے نماید و طالب را نشاید کہ اصل اخلاص نمی ماند و تَضَرُّعًا وَّخِیْفَۃً وَّدُوْنَ الْجَھْرِ مِنَ الْقَوْلِ باعث بدین نمی ماند و حرمت وحلاوت وقوت می آید و اعتقاد۔

نیز حکایت در زاد الارواح آوردہ است کہ صوفی را اصل در ویش کامل در بلاد کفار بغرض رفتہ بود آنجا دید کہ مردے را بردار نہادہ اند پرسید کہ این را برائے چہ گناہ بردار نشاندہ اند یکی از ایشان جواب داد کہ این مرد یک روز نام بت بزرگ در بازار پرستندہ بود واز جہت این معنی بردار نہادہ اند تا بعد ازین روز ہیچکس این چنین بی ادبی نکند وقدم براہ بے حرمتی ننہد۔ بجز اطلاق این کلام صوفی را ذوقے کامل وجدے شامل پیدا آید و بزبان حال میگفت وای براہ کس کہ نام حق تعالیٰ در غیر محل و در غیر وقت ببرد کہ موجب بے حرمتی و بے حلاوتی است میگویند و با خلاص نمی کوشند و دایم در تحیر و تفکر نمی یابند و سیر دل راہ حق نمی جویند و بحضور این بیت نمی گویند۔

ما کامہا اضمار و قبا بہارا متحیرم ندانم کہ تو خود چہ نام داری

اے جان عزیز سالک چون در مقام تجربہ سِرِّ وَالْجَبَرُوْت چنان بتازد کہ وجود غیر در نظر وے نماند واز خویشتن نیز برخیزد و بے قصد از دل اَللّٰھُمَّ زِدْنِیْ تَحَیُّرًا برآید پس آنکہ عالم ملکوت و جبروت رو نماید و مصافحہ باروح خود حاصل آید وراہ منظر انبیاء واولیاء در باطن او بگشاید و بیافت کہ مَنْ لَہُ الْمَوْلٰی فَلَہُ الْکُلُّ ۔ ہمہ را در خود یابد و ہر کہ خواہد در آئینہ دل او بیاید و ہر چہ خواہد استفسار کند و دل بدل متکلم و سامع گردد و قرب بُعد از نور و ظلمت و زندہ و مردہ یک در مقام انبساط ہر چہ خواہد بگوید و در یابد۔ علم لدنی اللہ در دل وے محقق شود میان حق و بندہ ہیچ حجابی نماند۔ ملائکہ و جن و دیو و پری مطیع و منقاد او گردند و ایشان را از ین وہمات باز داشتن تواند و بتصرف او ہام است ہدایت کردن تواند۔ درین مقام ہر چہ در دل مقرر گردد و ملازم حضرت دل دل شود فی مؤثرہ آید کہ دل وے شود بتمام بقا رسیدہ دارندہ حق شود۔ اما سالک آنجائے ساکن نشود و قرار نگیرد و بدین آنجا بر خود کار لازم گیرد و بر نفس سخت دشواری پیش آرد قِلَّۃَ کَلَامٌ وَقِلَّۃَ مَنَامٌ وَقِلَّۃَ اِخْتِلَاطٌ بِاَنَامٍ وَقِلَّۃَ طَعَامٌ و بر خود مسلم دارد۔ ہیچ ساعتے از رنج و مشقت و طے باز نماند و مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا در خود محقق گرداند و خود را از میان بردارد کہ ہیچ گناہی بزرگ تر از خود نیست شعر وَجُوْدِ ذَنْبُ الْاَلْقَاصِ بِہَا و درین مقام حواس ظاہر محکم بر بندتا حواس باطن کہ وہم است بکمال برسد پس دیدن و شناختن حق تعالیٰ تواند و مادام کہ ظاہر نہ بر بندد و حواس باطن نگشاید۔

بیت:

لب بہ بند و گوش بند و چشم بند گرنہ بینی سِرّہا سر مابہ بخند

اے جان عزیز بحکم فَاِذَا السَّدِّ بَابُ حِسَّۃُ الْعَیْنِ فَتَحَ بَابُ الْقَلْبِ چون ظاہر را بہ بندد و باطن بگشاید و بِطَرَقِ الْحَوَاسِ الظَّاھِرِ شَرْطِ الْفَتْحِ حَوَاسِ الْقَلْبِ را در کار آرد تا حواس باطن بتصرف سلطان الوہم کشادہ گردد ہمہ عالم معنی بدو روئے نماید۔ ممات و حیات نیز بجا و یکساں شود و سیر و ہمی بہ کمال حاصل آید و مرد حقیقی چنانچہ در متکلم مسطور است مرد حقیقی آنست کہ او را قرار نباشد اما یاد حق تعالیٰ۔ و سنت فریضہ چیست فرمود سنت ترک دنیا کردہ است و فریضہ صحبت با حق تعالیٰ۔ اے جان عزیز ذکر چون بکمال رسد مربی کامل را نشاید ہمت مؤثرہ در دل مرید صادق ذکر را نصیب کند و بہ او ہام او را در عالم آمدن و رفتن بیاموزد بحکم اَنَا عِنْدَ ظَنِّ عَبْدِیْ بِیْ عالم غیب را در دل جاگر مایدو بواسطہ تصرف سلطان الوہم اعظم کہ عبارت از ملاحظہ است برو نگہی گردد بہ بیند کہ تَفَکُّرُ سَاعَۃٍ خَیْرٌ مِّنْ عِبَادَۃِ سِتِّیْنَ سَنَۃٍ این تفکر مشاہدہ غیب است و عالم تمثل نیز۔ اما چون مختصر عالم غیب کہ ملاحظہ حق است دایم در دل بتابد و نمودار معنی او ہام پیدا آید عالم تجلی روئے نماید و مرید را آنجائے سائر گردد و ہم آنجائے کامل شود۔ چون از آں جا مرید ترقی کند بیشتر رود و متوسط سائر و محبت شعار گردد۔ این مثنویات خاصہ مراین فقیر راست در وہم باوہام جانش بر در نوشتہ اگر وصل خواہی بیرون شو از غیر۔

تفکر باوہام وحدت دہد رساند بموٰلی و از خود رہد
کہ وہم است سلطان تفکر وزیر تذکر بود لشکری تو دل پذیر
تجرد و تفرد بکن زادِ راہ بدین توشہ وہمت شود عین شاہ
وجود وہمت رسانند بعالم وصال تنت عین گردد از صحبت کمال
چوں اوہام گردد یقین گیر من چنان جملہ آید بتدبیر من
چون سلطان وہمت بیاید کمال بہر ساعت آید بدل صد جمال
بدین وہمت خود را چو آراستی وصولِ حقیقت بخود یافتی

اے جان عزیز متوسط آنست کہ صاحب جمال باشد ومقام وے رکوب احوال است درطلب مراد ومراعات صدق است دراحوال واشتغال اولیست درمقامات وعدد انفاس تانہایات ومتوسط سائیر نہج ساعت از تجلیات مختلف باز نماند۔ اولیست احوال ومقامات ازتلون باز نہ استد قَلْبُ الْمُتَوَسِّطِ كَرِيْشَةٍ فِيْ فَلَاةٍ تَقَلِّبُهَا الرِّيَاحُ ظَهِرًا وَبَطِنًا اورانقال بوداز گوش متوسط را یکساعت قرار وآرام نباشد بخوف برجاء بشکر بصحوگاہ بجد گاہ بحضور بالفناء بافتقار باستتار بمشاہدہ باشتہار وحالاتِ عشق ومحبت تاابدالاباد منقلب است وشمار آن محال است۔ اے جان عزیز چون دل سالک بکمال رسد صفایابد وکدورت برخیزد وآئینہ مصفا گردد وپیر کامل دردل مرید صادق عالم مشاہدہ وتمثل پیدا آرد ودل بمثابہ صاف وروشن شود کہ ہرچہ از وہم ظن وخیال درودر آید فی الحال جا گیر ویقین شود بآئینہ دل نقش بندد۔

آئینہ دل را بذکر روشن و بر نوکن تا درو بنگری جملہ تماشا خویش

ودردل آن خیال مقیم گردد تاابدالاباد از دل جدانشود بلکہ جدا عین دل گردد۔

ہر چہ در دنیا خیالت آن بود تا ابدالاباد وصالت آن بود

اے عزیز دل بواسطہ تجلیات عالم غیب ہرروز ہرساعت نوری دیگر عاریت بود باید ونظر دیگر زیادت ترکیب کند وتجلی ذات بقدر استعداد تجلی کہ دردل بتابد وہردم وہرساعت بمقابلہ صفا دل تجلی روشن تر برآید وجمال خوب تر وزیباتر نماید ولذت وشوق پیشتر دردل پیدا آید وسیر ہمت مزید تر گردد ومصفا تر گردد۔ ہرچہ روئے دلت صفاتر ذو تجلی تر مہیا بردونوع است تجلی غیبی وتجلی شہادتی وتجلی غیبی آنست کہ نور ذات احدیت کہ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ صفت اوست بقدر استعداد متجلی بتابد سَوَاءٌ كَانَ ذَاتِيًّا اَوْ اَسْمَائِيًّا ذاتی دیگر است اسمائی دیگر است۔ تجلی ذاتی نیز برسہ وجہ است وآنرا عطائے ذاتی گویند یکی آنکہ محبوب چون خواہد کہ جمالِ خود محب رانماید بصور مظاہر دردل پیدا آید ومحب جمالِ محبوب رادر آئینہ دل بتمثل بہ بیند ولذت وشہوت یابد وذوق وجود بتابد ولذت وشوق شمارند درروئے نماید کہ لَا

شَاهِدَ الْحَقِّ بِدُوْنِ الْمَوَدَّتِ آید در دل مقرر گردد پس غناء مطلق تقاضا کند که بحت ذات احدیت مطلق حق کَمَا هِیَ کسے دیدن و دریافتن نتواند و ہیچ درین طاقت او نیارد که او گوش سُبْحَانَ وَجْهَ مَا اَنْتَهٰی اِلَیْهِ الْبَصَرُ لِحَرَقَتِ اَلْاَعْضَاءَ بینائی بیننده را سوخته گرداند و طاقت دیدن و دریافتن بحت ذات احدیت مطلق چنانچه اوست پائے وجه ہر که را دیده و دریافته نشود و بیننده را از بیندگی بستاند محال وجود آنجا نگذرد و ہر جا که احدیت مطلق بتابد وجود مخلوق اصل نمانده و ذرّه از بول وجود ایشان موجود نماند پس که بیند کرا بیند۔ پس تحقیق از روئے عقل نقل معلوم گشته که مطلق ذات بحت حق تعالیٰ بدون مظاہره نتواند دیدن و تا ابدالاباد بغیر تمثل و مثال دیدن محال است۔ چنانچه عین القضاۃ ہمدانی قدس اللہ روحه از احوال و نمودار خود خبر میدہد و میگوید اگر تمثل نه بودی ہمه روندگان این راه کافر شدندے زیر آنچه دل عاشق بدون عین الیقین قرار و آرام نگرفتی و تسلی تسکین در دل عاشق حاصل نیآمدی۔ و احدیت مطلق که لَا تُدْرِكُهُ الْاَبْصَارُ نعت اوست دیدن و دریافتن محال است پس از بہر تسکین دل محب چون حق بخواہد بدرستی از دوستان خود جمال بمائد از کمال و علو درجه الطلاق که ذات محب اوست تمثل کند و برونماید تا دل محب تسکین یابد بموجب وَلٰكِنْ لِّيَطْمَئِنَّ قَلْبِيْ اطمینان در دل پدید آید و ہر دم و ہر ساعت بواسطه محبت حق تعالیٰ ترقی یابد و نور گردد و اعضاء او متفرق نشود و ثمره صحبت حق در روئے نماید در دل سالک چون دوام تمثل ہمه اعضاء او نور شود تا ابدالاباد سیر او فیض دہد و روز قیامت نیز تجلی بتمثل خواہد بود و بر ہمه مومنان برین طریق روئے خواہد نمود۔ چنانچه عین القضاۃ ہمدانی قدس اللہ روحه در تمہید و ہم میفرماید که بناء وجود آخرت بر تمثل است بتمثل شناختن تا اندک کار است بلکه معظم اسرار المعنی دانستن تمثل است صورۃ واحد بیک کس دو بار روئے نماید و در دو آئینه بیک صورت پیدا نیاید۔ چنانچه قوت القلوب شیخ ابوطالب مکی قدس اللہ روحه میفرماید۔

شعر:

لَا يَتَجَلّٰى فِيْ صُوْرَةٍ مَرَّتَيْنِ وَلَا يَتَجَلّٰى فِيْ صُوْرَتِ الْاِثْنَيْنِ

ایجائے ہر ساعت در دل محب روئے دیگر پیدا آید در لحظه صورت زیباتر و خوب تر بر آید و ہر دم نوری دیگر کسب فرماید و بینا شدن بر آں فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا جوابے تمام آنست ای رسالت علیه السلام خواص است خود را نیز گاه میدید و میگوید اَلنَّظْرُ اِلَى الْاَمْرِ فَاِنَّ لَهُمْ لَوْنُ كُلِّ لَوْنٍ اللّٰهِ تَعَالٰى اما ابابکرؓ نیز از تمثل خبر میدہد و میفرماید رَاَيْتُ رَبُّ الْعِزَّتَ عَلٰى صُوْرَةِ اَمِيْنِيْ يَعْنِيْ نَبِيِّ الْاُمِّيِّ مراد می آرد چون حضرت رسالت علیه السلام از شب معراج باز گشت ابوبکر صدیقؓ مرید تحقیق از روئے ارشاد طلبید و از بہر تسکین خاطر پرسید یا رسول اللہ خدائے تعالیٰ را دیدی؟ فرمود که رَاَيْتُ رَبِّيْ لَيْلَةَ الْمِعْرَاجِ صُوْرَةَ اَمْرَدٍ قَطُّ شَبَابُ این نیز عبارت از تمثل است۔ اے جان عزیز آنجائے از سر باید دانست که خدا را جز خدا دیدن و شناختن محال است مدام که سالک با خود است خدا جز

خدائے دیدن و یافتن نتواند و باعبودت وجودخود خدائے را دیدن و شناختن محالست مادام کہ سالک باخوداست خدائے ودر یافتن نداند اما وجودخود برخیزد فانی مطلق شود و وجود اصل نماند حق را بحق بہ بیند و داند چنانچہ شیخ محی الدین قدس اللہ سرہٗ ابن عربی فرمود۔

مَنْ رَأَیَ الْحَقَّ مِنْہُ فِیْہِ بِعَیْنِہٖ فَذٰلِكَ الْعَارِفُ وَمَنْ رَأَیَ الْحَقَّ مِنْہُ فِیْہِ بِعَیْنِ نَفْسِہٖ فَذٰلِكَ الْعَارِفُ وَمَنْ رَأَیَ الْحَقَّ مِنْہُ وَلَا فِیْہِ وَ النَّظْرُ یَرَاہُ بِعَیْنِ نَفْسِہٖ فَھُوَ الْجَاھِلُ O

چون جمال حق تعالیٰ در دل نگزارد و ہم ولایت دل خود قابض گردد و دل بقابلیت گنجائش وسعت یابد و نیچ دے و ساعتے از تجلی ومشاہدہ خالی و بے بہرہ نبود و بظاہر و باطن ہمہ حق بامستولی شود و بہر جانبے کہ رخ آرد بہ بیند۔

بیت:

بخیال تو از ہر سو کہ نظر میکردم حق را پیش چشم درو دیوار متصور باشد

بزرگے راست خوش گفت آنکہ گفت بیت:

شہر بازار ہر سو درو دیوار کہ ہست گوش ہر جا کہ نہادم ہمہ غوغا بہ بود

اے جان عزیز چون این تجلی در نظر سالک فیض کند و در خود دایم یابد صحبت حق تعالیٰ اورا محقق گردد و ہر وقتے کہ بخواہد تجلی برو نزول شود و مشاہدہ در دل پیدا آید این را ابوالوقت میگویند و بہر جانبے کہ رخ آرد جمال فَاَیْنَمَا تُوَلُّوْا فَثَمَّ وَجْہُ اللّٰہِ ط وے را روئے نماید اَلَّذِیْنَ ھُمْ عَلٰی صَلَاتِھِمْ دَآئِمُوْنَ درو ے پیدا آید و سیر او ہام بحکم یَاعِبَادِیْ اَنَا ظَنُّكَ این جا کامل گردد اکثیر یَوْمَ تُبَدَّلُ الْاَرْضُ غَیْرَ الْاَرْضِ ہر یک اعضاء را متبدل گرداند و قالب را بکسوت روح و دل کند و عین گردد چنانچہ شیخ فرید الدین عطار شطاری فرماید

بیت:

مرا سہ چیز می باید زکونین بناء بستن، عمل کردن، شدن عین

تجلی دوم آنکہ چون پیر کامل در دل مرید صادق نور تجلی بتصرف او بام خود پیدا آید و نوری در دل طاری گرداند کہ شب و روز آن قبض یابد ہر روز زیادت تر شود و نظری پیش تر از ان کسب کند و در جمیع مظاہر از روی معین حق روئے نماید و در ہر چیزی سالک را در یابد و سریان حق در جمیع اشیاء ادراک کند و بہ بیند چنانچہ امیر خواجہ فرماید

بیت:

کہ جہان صورتست و معنے دوست در بمعنی نظر کنی ہمہ اوست

وَحقیقت اَرِنَا الْاَشْیَآءَ کَمَا ھِیَ سالک برسد وَمَا رَأَیْتُ اَشْیَآءَ اِلَّا وَرَأَیْتُ اللّٰہَ فِیْہِ درنظر وے جلوہ دہد و درنظر محب و محبوب از روئے معنے رخ نماید تجلی غیبی برین طریق در نظر او پدید آید۔ پس ہر کرا بیند تجلی حق درو ے تابد

وہیچ ساعتے از سیر دل باو ہام باز نہ ایستد و چون توہم و تفکر کمال رسد حق را بعین حق بیند و مشاہدہ کند و بداند کہ غیر وجود ہم ہمہ نیست و ہمہ ذات حق است اگر چہ تعداد و تکثر مینماید وجود غیر وجود و ہے بود کہ اَلدُّنْیَا وَھْمٌ خیال مصدق این معنے است چون وہم و خیال کونین از دل دور گشتہ باشد و تو ہمہ غیر از خاطر محو شدہ باشد ہیچ ذرہ ذرات کائنات موجود نماند پس بنظر عین الیقین بہر جائی و ہر جانبے کہ نظر کند حق را بہ بیند و بیابد و تو ہمہ غیر در دل وے اصل نماند۔ مصرع

ہر چہ نظر کنم ترا پنداریم

تجلی سیوم آنست کہ بصورت بود و نہ بمعنے نمودار صورت و معنے در دل محب پیدا نیاید بلک جلال حق جلّ وعلا چنان تبازد وجود سالک نماند ظاہر و باطن سالک مستہلک و مفقود گردد و جود سالک متلاشی شود و از خود ہیچ شعور نماند و عادت و رسم بشریت از وے بکلی معدوم گردد و ہمہ وجود بظاہر و باطن حقیقت خودی خود بگیرد و بہر جا بینی خود بر آید و نام و نشان رونده نماند و این سخن گفتن گیرد

بیت:

درین شہر بگو یا تو باشی یا من کاشفتہ بود کار ولایت بدو تن

چون محبوب حجاب صورت و معنی از پیش جمال و جلال سطوت ذات ہمہ با محب سخن گوید اِذَا جَآءَ نَصْرُ اللّٰہِ بطل عیسیٰ او را نقد گردد و بحکم وَ قُلْ جَآءَ الْحَقُّ وَ زَھَقَ الْبَاطِلُ خودی نماند و بموجب اِنَّ الْمُلُوْكَ اِذَا دَخَلُوْا قَرْیَةً اَفْسَدُوْھَا وَجَعَلُوْٓا اَعِزَّةَ اَھْلِھَآ اَذِلَّةً [c] خدائے ظہور یابد و خودی از میان بر خیزد و تو ئے و مائے اینجا اصل نماند حقیقت بر آید۔ مصرع

اند رہِ عشق یا تو باشی یا من

روزے پشہ بحضرت صلوٰۃ علیہ السلام از دست باد بغیر یاد آمدہ فرمود باد را حاضر آرند پشہ گفت اگر مرا طاقت مقاومت بودے بغیر یاد نیامدی۔

بیت:

در کدام آئینہ در آید او حق را روئے کے نماید او

اے جان عزیز باید دانست کہ تجلی اول تجلیٔ احمدیست و این تجلی خاصۂ خاتم انبیاء است و اُمت او کہ اِنَّ اللّٰہَ خَلَقَ اٰدَمَ عَلٰی صُوْرَةِ الرَّحْمٰنِ نعت اوست کہ در حق صدیقؓ فرمان است و نزول عین بروست لِکُلِّ وَاحِدٍ تَجَلّٰی عَامًّا وَ لِاَبِیْ بَکْرٍ تَجَلّٰی خَاصَّةً مشعر بریں است و این تجلی خاصہ کہ بمتابعت حضرت رسالت پناہ صلی اللہ علیہ وآلہ وسلم در ہر کہ بتابد لذت بسیار است و ذوق بے شمار قوت یابد از و در دل پیدا آید و صحبت بکمال او را روئے نماید و پیرو ہے در وقوت در یابد و مردم در ہر ساعت حلاوتے دیگر و نورے دیگر در وے پیدا آید و دل از نظارہ تجلیٔ خاص نمی

باز استد وعلامت تجلی اول آنست صورت واحد بیک کسے دو بار روئے نماید ودر دو آئینہ بیک صورت پیدا نیاید چنانچہ صاحب قوت القلوب شیخ ابوطالب مکی قدس اللہ سرہٗ العزیز فرماید لَا یَتَجَلّٰی فِیْ صُوْرَۃٍ مَرَّتَیْنِ وَ لَا یَتَجَلّٰی فِیْ صُوْرَتِ الْاَثْنَیْنِ. اے جان عزیز اینجائے ہر ساعت در دل محب روئے دیگر پیدا آید در لحظہ صورت زیباتر وخوب تر بر آید وہر دم نورے دیگر کسب فرماید وبقضائے یُحِبُّھُمْ وَیُحِبُّوْنَہٗ ہر زمان صحبتے زیادت تر آید محب ہر لحظہ مشتاق تر وحیران تر نماید۔ خوش گفت آنکہ گفت آن محب باقی الست ساقی شیخ فخر الدین عراقی رحمۃ اللہ علیہ

ابیات:

چون جمالش صد ہزاراں رُوئے داشت — بود در ہر ذرّہ دیدار دگر
لاجرم ہر ذرہ را بنمود — باز از جمالے خویش رخسارے دگر
خود یکیست آں اصل عدد — بہر آنکہ تا بود ہر دم گرفتار دیگر

اے جان عزیز ہر دم وہر ساعت بحسنے خوب و جمالِ مرغوب محبوب روئے بنماید واشتیاق دیدن افزون تر ومزید تر آید وزیباتر فِیْ اَحْسَنِ تَقْوِیْمٍ فی احسن صورت ہر زمان در نظر دل مزید تر ومصفا تر بر آید ومشاہدہ یکی ومشہود وبے عدد ودر بصیرت محب پیش آید ومحب بواسطہ در گردش تقلب دل قَلْبُ الْمُتَوَسِّطِ کَرِیْشَۃٍ فِیْ فَلَاۃٍ تَقَلُّبُھَا الرِّیَاحُ ظَھْرًا وَّ بَطْنًا در گردش وہر زمان وہر ساعت تقلب در و پدید آید اِنَّ فِیْ ذٰلِكَ لَذِكْرٰى لِمَنْ كَانَ لَهٗ قَلْبٌ اِذْ تَكَرَّرَ تَقَلُّبُ احوال متواسطہ دائم بگردد وہر ساعت ھُوَ وَاحِدٌ ہزار صورت مختلف در دل پیدا آید مَنْ عَرَفَ نَفْسَهٗ فَقَدْ عَرَفَ رَبَّهٗ بجد وہر چیزے در یابد وَ لَوْنُ الْمَآءِ كَلَوْنِ الْاِنَآءِ روئے باختلاف ہر زمان تقلب برد اَلْقَلْبُ بَیْنَ اَصْبَعَیْنِ مِنْ اَصَابِعِ الرَّحْمٰنِ یُقَلِّبُھَا کَیْفَ یَشَآءُ بگردد ودر آئینہ تفاوت نیز پیدا آید ہر ساعت روئے دگر نماید۔ بیت

نظارہ کنان روئے خویت چون در نگذارند از کرامت با
و روئے خویش بیند و نجاست تفاوت نشان با

اے جان عزیز در کارستان كُلَّ یَوْمٍ ھُوَ فِیْ شَاْنٍ ○ بنظارہ در آئینے بکن کہ ہر ساعت تقلب وتنوع در احوال چگونہ ظاہر میگردد وَ لَوْنُ الْمُحِبِّ وَ لَوْنُ الْمَحْبُوْبِ چنوع صورت می بندد وسریان نور حق در جمیع مظاہر بکدام وجہ جاری است ومیان محب محبوب روئے بر خیزد در وجود محبوب مطلق قرار گیرد وکل عالم یک گردد وجوہ طوبیٰ لقول،

رِقَّتُ الزِّجَاجِ وَرِقَّتُ الْخَمْرِ — وَ تَشَابَھَا وَ تَشَاكَلَا
فَكَاَنَّمَا خَمْرٌ وَ لَا قَدَحٌ — وَ كَاَنَّمَا قَدَحٌ وَ لَا خَمْرٌ

اما تجلی صفات آنست کہ اسے از اسماء وصفات حق تعالیٰ در سالک غالب آید وظاہر وباطن بدان اسم متجلی گردد وآثار آن

اسم در دل او ظہور یابد و جمیع خواص آن اسم در و فائض شود و تاثیرات آن اسم در و جاری گردد اَلْعَلِیْمُ در مہتر آدم ظہور یافت خاصیت این اسم کہ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ کُلَّهَا در و بتافت و نام ہر چیزے در خود منقش دید پیش ملائکہ بفرمان رب العزت تعریض نمود و در مہتر عیسیٰ علیہ السلام اَلْمُحْیِیُ بتافت بہر مردہ کہ متصل میگشت بصفت حیات موصوف می یافت و ہمہ این جہت عمر دارند و بشناخت تجلی جمیع صفات بدین نوع قیاس میباید کرد۔ اے جان عزیز تجلی شہادت آنست چون سالک اول بہ تجلی غیبی معمور شدہ باشد نور تجلی غیبی چنان مستولی شود کہ کل اشیاء او ذات بحت مطلق داند و بر ہر چہ نظر افتد ذات مطلق در و تجلی کند۔ و جود حق مطلق در ہمہ مظاہر در یابد و بہ بیند و بداند کہ غیر موجود نیست بلکہ ذات مطلق بعینہٖ است و بداند اشیاء اگر صد است و اگر صد ہزار پیش جملہ یکست چون تحقیق نظر کنی چنانچہ شیخ محی الدین ابن عربی رحمۃ اللہ علیہ میفرماید

وَ مَا بَقِیَتْ لَهٗ صُوْرَتُ اِلَّا وَیَرٰی عَیْنُ الْحَقِّ عَیْنِهَا هٰذِهٖ اَیِ الْمَعْرِفَتِ التَّامَّةِ الْکَامِلَةِ الَّتِیْ جَآءَتْ بِهَا شَرِیْعَةِ الْمُطَهَّرَةِ مِنْ عِنْدِ اللّٰهِ وَحِکْمَةُ اَیْضًا بِهَا اَلْاَوْهَامُ کُلِّهَا وَ لِذٰلِكَ کَانَتِ الْاَوْهَامِ اَقْوٰی سُلْطَانًا فِیْ هٰذِهِ النَّشْاَةُ

اے جان عزیز شطار بروزن فعال است و آن برائے مبالغت موضع است کسے را گویند کہ شطرنج بسیار بامنسوب بے شمار باختن داند پس شطار در سیر سلوک کسے است کہ سیر ہمین درین دائم السیر باشد و عمل ظاہر در وے پیدا و نمودہ نبود سیر او بوہم بود کہ وے حاملیہ تمر مر السحاب اگر چہ جامد بنماید امارفتن او ہم چون گذشتن سحاب کہ کسے برو رسیدن نتواند و ہر دے سیر لامتناہی او را حاصل گردد الشطر اند شدہ الشاطر کسے را گویند کہ در کار ہا دین دنیا اند کے بسیار داند۔

بزرگی بجانب بزرگی نوشت کہ عجب دارم از کسے شب و روز در خواب باشد و برابر قافلہ روان نمی شود و امید دارد کہ بمنزل برسم۔ آن بزرگ جواب نوشت اے برادر درین راہ مردانے اند کہ شب و روز در خواب باشند و برابر قافلہ روان نشوند امید دارد از قافلہ بمنزل این چنین رونده اشطار نام نہند کہ شب و روز در خواب بیداری و در اکل و شرب و جماع و در غیر ذالک سائر بحضرت خداوند جل و علا چنان باشند کہ ہیچ کس سیر شان معلوم نکند کہ اَلْاَنْبِیَآءُ یُصَلُّوْنَ فِیْ قُلُوْبِهِمْ درشان ایشان است قَالِبُهُمْ فِی الدُّنْیَا وَ قُلُوْبُهُمْ فِی الْاٰخِرَةِ عبارت ازین است کہ سیر مخفی باوہام کند و شطار تیز رفتار و کرم زور انیز گویند در اصلاح اہل دلان اجتماع اَرَادَ النَّاسُ عَلٰی وَضَعَ بِشَبِّیْ را۔ اے عزیز جان بحکم مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا اینجا بدل روح باید گردد و دل بحضرت خداوند جل و علا و علما باید سپرد این بیت باید گفت:

اے جان عاریت کہ بحافظ سپرد دوست روزی رخش بہ نیم تسلیم وے کنم

وپیشوا از مرگ باید مرد واین بیت بدل وجان باید گفت:

جاں بجانان دہ اگر نہ بستاند اجل　　خود تو منصف باش بنگر ایں نیکو یا آن نیکو

اے جان عزیز در حالا حیات از دنیا وآخرت باید خواست کہ اَلدُّنْیَا حَرَامٌ عَلٰی اَھْلِ الْاٰخِرَۃِ وَالْاٰخِرَۃُ حَرَامٌ عَلٰی اَھْلِ الدُّنْیَا وَھُمَا حَرَامَانِ عَلٰی اَھْلِ اللّٰہِ تَعَالٰی اللہ تعالیٰ مشعر بدین معنے است و ہر کہ از دنیا وآخرت برخاست باشد واز خود مردہ بود ہیچ ساعتے از سیر باز نماند و ہیچ ے نیالائد۔ رباعی:

دنیا است بلاخانہ و عقبیٰ نعیم وجود　　من حاصل ایں ہر دو بیک جو بستاند

ایں غرّہ بدنیا باشدو آن غرّہ بعقبیٰ　　من فارغ ازیں ہر دو نہ ایم نہ آنم

اے جان عزیز آنجائے وہم کامل گردد و بتصرف سُلْطَانُ الْوَھْمِ اَعْظَمُ فِیْ ھٰذِہِ النَّشْاَۃِ الْاِنْسَانِیَّۃِ در عالم ملک ملکوت جاری شود بر کمال رسد پس ہر چہ در خاطر سالک بگذرد و چند روز در دل بقوت سلطان الوہم کہ قلم اللہ گشتہ است مقرر گردد و جا یابد۔ بحقیقت مؤثرہ آید از اں تجاوز نشود و میل دل او ہم چوں ارادت پیش آید و جمیع عالم ارواح بدو بروے نماید و در تحت او ہام او یک بیک پیدا آید و ہر کہ را خواہد در وجود خود یابد بایشان متکلم و حکم او بر ایشان جاری گردد و بغیر مانی کسے کردن نتواند و بارواح برکت حضرت رسالت پناہ صلی اللہ علیہ وآلہ وسلم وجمیع انبیاء واولیاء ملاقی شدن تواند و آنچہ از ان خواہد بحصول آنجامد۔ و ہیچ کس از عالم دل بعید نیست چنانچہ آوردہ اند کہ از عارف ہیچ چیز قوت نیست۔ اے جان عزیز درین محل پیر کامل از دل متوسط سائر ذکر نفی بردارد و بتصرف خود اِلَّا اللّٰہُ ثابت گرداند تا سیر دل دائم حاصل آید ہر ساعت پیشتر و ہیچ دمے سالک از ذکر خالی نبود کہ فکر حال است و قتے باشد و وقتے نہ باشد اما ذکر ہمیشہ در دل متمکن باید ساعتے بیاد حق تعالیٰ نبود۔ چنانچہ نزہت الارواح آوردہ است ہر کہ دعوی عشق کند قاضی وقت دو گواہ طلب کند ذکر و فکر تمام چون این ہر دو شاہد متفق اللفظ والمعنی شہادت ادا کند دعوی قطع شود و خصومت بہ اجر رسد۔

اے جان عزیز صلوٰۃ شریعت دیگر است صلوٰۃ طریقت وحقیقت دیگر است اما صلوٰۃ شریعت آنست کہ متعلق باحکام وارکان مشہور است اما صلوٰۃ طریقت آنست کہ در دل مشاہدہ جلل وعلا بتابد و بنور بصیرت عالم حقیقت غیباً نصیب را پند و بشنا سد کہ وَ مَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِیَعْبُدُوْنِ o حاصل گردد وَ اَقِمِ الصَّلٰوۃَ لِذِکْرِیْ مصدق در شود اِنَّ صَلَاتِیْ وَ نُسُکِیْ وَ مَحْیَایَ وَ مَمَاتِیْ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ ظاہر و باطن مصلّی بگیرد و جزیہ اَلصَّلٰوۃُ مِعْرَاجُ الْمُؤْمِنِیْنَ دل مصلّے را عروج آرد و در مقام فِیْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِیْکٍ مُّقْتَدِرٍ برساند و بحضر لَاصَلٰوۃَ اِلَّا بِحُضُوْرِ الْقَلْبِ دل را حاضر گرداند و بمنزل مناجات کہ اَلْمُصَلِّیْ یُنَاجِیْ رَبَّہٗ نزول بخشد و اَرِحْنَا یَا بِلَالُ متوجہ حضرت عزّ وجل کند فَرَوْحٌ وَّ رَیْحَانٌ لا o وَّ جَنَّتُ نَعِیْمٍ فرح بدہد وَ الْاِطِّلَالُ شَوْقَ الْاَبْرَارِ

اِلیٰ تَعَالیٰ سلسلہ ہیجان جنبانند وَاِنِّیْ اَللّٰھُمَّ لَاَشَدَّ شَوْقًا اِلَیْكَ بجانب خویش کشد وانَا جَلِیْسُ مَنْ ذَکَرَنِیْ رامشاہدہ کند وبموجب قُرَّةُ الْعَیْنِ فِی الصَّلٰوةِ روشنائی دردل پیدا آردو ہر رکنے وَاعْبُدْ رَبَّكَ حَتّٰی یَاْتِیَكَ الْیَقِیْنُ بین القلب مشاہدہ کند وَاللّٰہُ فِی الْقَلْبِ الْمُصَلِّیْ جمال خویش پیش نظر تو آرد وَاعْبُدْ کَاَنَّكَ تَرَاہُ در بصیرت پیدا آید واگر نہ مصلی نبود اما صلوٰۃ حقیقت آنست کہ توحید مطلق چنان بتابد کہ وجود مصلی موجود بشریت کلی منسوخ گردد ورسم وعادت نماند بوہم روئے بالکلیہ برخیزد قال علیہ الصلوٰۃ السلام اِذَا تَمَّ الْفَقْرُ فَھُوَ اللّٰہُ در ومقرد گردد

ہیچ باشی چو جفت کردی تو ہمہ باشی چو ہیچ کردی تو

اے جان عزیز بعد از مشاہدہ خداوند جل وعلا ہم چنان کہ در دل منتہی طریقت امواج بحر تلاطم زند دم بدم شوق بیشمار واشتیاق بسیار از در یا عشق بے کنار چون شعلہ باز از درد یار برخیزد آں را درد گویند واین مقام یک از نہایت راہ طریقت چنانچہ مرید تحقیق ابوبکر صدیقؓ را این مقام مسلم بود کہ روزے ام المومنین عائشہ رضی اللہ عنہا در خانہء پدر رفت وبوئے کباب رفت وگفت اے پدر در خانہء شما کباب بریاں میشود وبوئے آن در دماغ این ضعیف میرسد دو روز است کہ من طعام نخوردہ ام مرا یاد نمیکند؟ ابا بکر صدیق رضی اللہ عنہ فرمود کہ این دختر آن بوئے کباب کہ در دماغ تو رسیدہ است بوئے جگر سوختہ باباتست کہ شب وروز ساعت بساعت بدرد خداوند طریقت کباب میسوزد۔ و نیز ام المومنین رضی اللہ عنہا روایت میکند کہ کَانَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّمَ دَائِمُ الْفِکْرِ وَطَوِیْلُ الْحُزْنِ یعنی حضرت رسالت علیہ السلام دائم الفکر بود یعنی مشاہدہ حق ہمیشہ داشت یکدم و یک ساعت از حضرت وتجلی حق باز نہ می استادہ وحزنے دل داشت یعنی ہیچ دمے وہیچ لحظہ از درد عشق ومحبت وشعلہ اشتیاق نہ می آسود و کونین بیزاری فرماید کفر کافر را ودین دین دار را ازّہ دردت عطار را۔

اے جان عزیز متوسط سائیر ومحبت شطار بواسطہ وہمہ کامل وہمت شامل ہر تصرف کہ خواہد بکند وہر مقامی کہ خواہد مرید را عطا فرماید مالک ومتصرف در آن مقام گردد وکار بستہ جہت مؤثرہ او کشادہ شود وبآخر رسد وہر چند کہ سالک در عالم اوہام کامل نیز تصرف او شامل نیز اما آنجا ہوشیار باز نہ ایستد وکار بیشتر شود وقالب برنگ دل گردد وتوحید مطلق کہ محو خود است وہیچ عوالم لطیف است بدلت بیاید ودر راہ ذرہ ومقامات ومنزلات کہ متعلق باوہام منتہی واصل است متفق ماند۔ پس درین مقام نباید اِستاد وبحکم مَنِ اسْتَوٰی یَوْمَاہُ فَھُوَ مَغْبُوْنٌ مقام زیانے زدہ نباید کرد وبکش اِنَّ اللّٰہَ مَعَالِیَ بترقی باید کرد وعروج بسوئے اَنَّ اِلٰی رَبِّكَ الْمُنْتَھٰی باید جست وتوقف نباید کرد قال صلی اللہ علیہ وآلہ وسلم اَلسَّکُوْتُ حَرَامٌ عَلٰی قُلُوْبِ الْاَوْلِیَآءِ اللہ تعالیٰ در شان محقق گردد ودر ہر کارے کہ قدم زند بآخر رساند ومہمل نگذارد ومردانگی نیست چنان ترک اللہ، فرماید مصرعہ:

خسرو چو علم شدی بکاری آخر دران بکوئے یارے

اے جان عزیز درین مقام سالک متوسط سائر و محبت شطار گردد وازاں جا سیر چون پیشتر کند منتہی واصل اللہ وَاصِلُ اللهُ اَلْهَادِیُ عَلَی الرِّشَادِ اصل منتہی صاحب نفس است وسالک حق الیقین است وابوالوقت است ومقام او صحو است وثبات او اجابت است از آنجا کہ بخواہد از مقامات عبور کردہ و در مقام تمکین رسد احوال او را متغیر نگرداند واثر ندہد حال شدت و رضا و منع وعطا و جفا و وفا نزد او برابر است۔ اکل او ہم چون جوعست وخواب او ہم چوں بیداریست وحظوظہا وے فانی شدہ وحقوق در و باقی ماندہ وظاہر با خلق و باطن با خالق وکائین و بائین حالت او گشتہ۔ اے جان عزیز منتہی واصل دائم السیر است بوہم کامل کہ تَفَكُّرُ سَاعَةٍ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ نعت اوست یعنی تفکر یک ساعت منتہی واصل بہتر است از عبادت جن وانس زیرا آنچہ سیر او بوہم کامل از ہمہ سیر ہا پیشتر است ونیچ سیرے بمقابلہ او نیست۔ تفکر ساعت او ہزار سال راہ بوہم تجلیات بے نہایت برّد اما از عبادت ہمہ جن وانس سیر این راہ حاصل نیاید کہ آن متعلق سیر دل است نہ جوارح۔

بحکم چون منتہی واصل از تجلیات بے نہایت بگذرد وعین گردد محبوب لباس صورت از خود برکشد در بحر احدیت مطلق چنان غوطہ خورد کہ از خود چند ہنوز آنجا حالے روئے ننماید کہ نہ از ہیم و نہ خوف شناسد نہ احیا کہ در بحرے غرق است نہ آنجا ماضی است ونہ مستقبل بحکم كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ از خودی برخیزد ویفیض وَّيَبْقٰى وَجْهُ رَبِّكَ باطلاق قیدے مقید نباشد و يُصَلِّيْ وَحْدَهٗ لَا شَرِيْكَ لَهٗ بفردانیت مطلق مشعر گردد و طُوْبٰى لِمَنْ يَقُوْلُ اِذَا طَلَعَ الصَّبَاحُ بِخَمْرِ الضَّوْعِ يُضِيْئُ فِيْهِ سُكْرَتِ الشَّوْقِ اے عزیز چون منتہی از خود گذشت و بدریائے بحر وحدت پیوست واحدیت مطلق ظاہر و باطن او مستولی گشت ساعت بساعت از بوجود او اثری نماند و بیدانی خود او راشعوری نہ، نوری مطلق گشتہ پیوستہ از خود رفتہ:

نیت را کعبہ و کنشت یکی است سایہ را دوزخ و بہشت یکی است

العارفین را پرسیدند گفت اَصْحَبْتَ جواب داد وَلَا صَبَاحُ عِنْدِیْ وَلَا مَسَاءُ آنجا منم بہ امداد است ونہ شام ونہ بیم است و نہ امید نہ حاصلت نہ مقام اِنَّمَا الصَّبَاحُ وَالْمَسَاءُ لِمَنْ يَسْتَفِيْدُ وَهٰذَا صِفَتُ لِذَاتِهٖ وَ اَنَا اَلصِّفَتُ لِیْ چون نیست مرا ذات صفت چون باشد۔ منتہی واصل بمنزل اَلْفَقْرُ لَا يُحْتَاجُ اِلَى اللهِ وَلَا غَيْرِهٖ رسیدہ وبنعت اِذَا تَمَّ الْفَقْرُ فَهُوَ اللهِ موصوف گشت وبخصال تَخَلَّقُوْا بِاَخْلَاقِ اللهِ پیوستہ وبتصرف اَلصُّوْفِیُّ هُوَ اللهُ معروف شد و مدخل اغیار در او نماندہ وتو ہم دوئی از و بکار رفتہ وظاہر و باطن یک رنگ گشت لَيْسَ فِيْ جُبَّتِیْ سِوَیَ اللهِ در و محقق شدہ واز بند ماسوی اللہ رستہ وفارغ از کونین نشستہ واز بود خود محو گشتہ وَهُوَ الْاٰنَ كَمَا كَانَ ازل ابد نقطہ بستہ وَالسّٰبِقُوْنَ السّٰبِقُوْنَ ۝ اُولٰٓئِكَ الْمُقَرَّبُوْنَ ۝ او را سبقت دادہ اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَ

اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ درفلاح آوردہ است قدم در فِیْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِیْكٍ مُّقْتَدِرٍ نہادہ و بہ عروج کمال اَلْیَوْمَ اَكْمَلْتُ لَكُمْ دِیْنَكُمْ ہمت او رسیدہ وخورشید واورا وَ اَتْمَمْتُ عَلَیْكُمْ نِعْمَتِیْ عدوہ کردہ و بوارق انوار وَ رَضِیْتُ لَكُمُ الْاِسْلَامَ دِیْنًا ط لاجُ گشت وَ لِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ درو ودیعت کرد وَ اِذَا رَاَیْتَ ثَمَّ رَاَیْتَ نَعِیْمًا وَّ مُلْكًا كَبِیْرًا سربسر تحت تصرف آمد وَ مَنْ لَّهُ الْمَوْلٰی فَلَهُ الْكُلُّ نفروقت گشتہ وَ اَنَّ اِلٰی رَبِّكَ الْمُنْتَهٰی بغایت پیوستہ اَلنِّهَایَةُ الرُّجُوْعُ اِلَی الْبَدَایَةِ اوراعین مرجع کردہ وتبعت رسالت صلی اللہ علیہ وآلہ وسلم وَ اَنْزَلْنَآ اِلَیْكُمْ نُوْرًا مُّبِیْنًا اورامنور گردانیدہ و مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا او رامحقق گشت اَلْحَمْدُ لِلّٰهِ الَّذِیْٓ اَذْهَبَ عَنَّا الْحَزَنَ حزن بشریت از و برفتہ و باز استغناء اکمل اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ مِنْكَ بزبان حال گوید اَللّٰهُمَّ اَنِّیْٓ اَسْئَلُكَ اِلٰی وَجْهِكَ الْكَرِیْمِ

بیت:

دانی کدام دولت درو وصف می نماید چشمی کہ باز باشد ہر لحظہ بر جمال

آنجا نور، نور نسوز و بلکہ متلالی گرد طُوْبٰی لِمَنْ یُّقِیْمُ مَقَامُ الْاِطْلَاقِ بموجب یَوْمَ تُبَدَّلُ الْاَرْضُ غَیْرَ الْاَرْضِ ہم زمین قالب بصفت دل گشتہ و مانند روح بعینہ نورانی شدہ و باعث اَللّٰهُمَّ اجْعَلْنِیْ نُوْرًا وَ رَبَّنَا اَللّٰهُمَّ اجْعَلْنَا نُوْرًا منور گشتہ بمتابعت نبینا علیہ السلام کہ فرمان است قَدْ جَآئَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّ كِتٰبٌ مُّبِیْنٌ وبخلقت نور مشرف شدو بِسِرَاجًا مُّنِیْرًا انبیات در وتحقیق پیوستہ و بواسطہ خلافت حقیقی ظلمت تن وکثافت بدن تبدل بدررفتہ وہم مہتاب سایہ جان گشتہ وتبعت علماء عُلَمَآءُ اُمَّتِیْ كَاَنْبِیَآءِ بَنِیْٓ اِسْرَآئِیْلَ وبروائت اَفْضَلُ مِنَ الْاَنْبِیَآءِ بَنِیْٓ اِسْرَآئِیْلَ چون موسیٰ کلیم اللہ وَكَلَّمَ اللّٰهُ مُوْسٰی تَكْلِیْمًا بتجلی فَلَمَّا تَجَلّٰی رَبُّهٗ لِلْجَبَلِ پیوستہ و بتابندو اَیَّدَهُمْ بِرُوْحٍ مِّنْهُ چون حضرت رسالت پناہ صلی اللہ علیہ وآلہ وسلم مؤید شدہ وچون عیسیٰ علیہ السلام جملہ سربسر شدہ وباز وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا بارور گشتہ وہم چوں حضرت رسالت پناہ صلی اللہ علیہ وآلہ وسلم عین اکبر گشتہ وصحبت ونظر وپس خوردہ سُؤْرُ الْمُؤْمِنِیْنَ شِفَآءٌ لِّلْمَرِیْضِ الَّذِیْنَ مریض راہ دین راشفا دادہ و بموجب اَلصُّحْبَةُ تَوَاثُرٌ وجودے دیگر لطیف اثر پیدا گشتہ و تَجَدَّدَ اَمْثَالٌ بنیابت رسیدہ اینجا در یابد و بداند کہ ہر لحظہ و ہر ساعت ہم موجودات از حق تعالیٰ وجودے می یابد۔

اے جان عزیز درین مقام سالک منتہی واصل گردد و ہمہ امورات نہایت ولایت چنانچہ کفر شد محقق شود و یک بیک در وظاہر گردد وصورتے و ہر شکل کہ خواہد شود و ہر کجا کہ خواہد رود وتصرف کہ خواہند بکند بہ مجرد خاطرے در دل گماشتن مؤثرہ آید و بتصرف سلطان وہم بر ہمہ عالم تصرف و نافذ گردد و در یکساعت ہزار مختلف ظاہر و باطن پیدا آید اما یکے یکے نمائے عناصر وے طبائع گردد و ہر طبقے وصورتے کہ خواہد ہمہ متبدل شود و در باد ہم چو باد و در خاک ہم چو خاک

نیز شدن تواند چنانچہ قصب الباب دیوانہ در شہر بود پیش حاکم شہر موصل چہار صورت گردانید و بمقابلہ خطرہ حاکم پرسید کہ میان آن چہار صورت کہ مرا است کدام صورت پیش خلیفہ خاص گردانم؟ حاکم بہ مجرد این سخن در پائے قصب الباب افتاد و بھل کنان راداد خطرہ تائب گشت۔

اے جان عزیز! چون خداوند جل وعلا خواست کہ خود را آشکار کند و عالمے پیدا آرد چہار درجہ تنزل فرمودہ و ہر یک را بنامے مسمّٰی گردانید خاصیتے وانبساطے در ہر یک بنیاد نہادہ و ہر چند کہ فرود تنزل گردد و کثافت ناسوت و بعد را در وے جائے۔ درجۂ اول لاھوت درجۂ دوم جبروت و درجۂ سوم ملکوت و درجۂ چہارم ناسوت خواند بدیں ترتیب اول از مقام کُنْتُ کَنْزًا مَخْفِیًّا بحراتِ حبیؐ نزول فرمود و بفیض اقدس مطلق احدیت بحت کہ لَغَنِیٌّ عَنِ الْعٰلَمِیْن نعت اوست از درون پردۂ لاھوت بصحرائے جبروت آمد کہ اَوَّلُ مَا خَلَقَ اللّٰہُ نُوْرِیْ عبارت از آنست و آن ذات احمد مرسل کہ ابوالاولیٰ یقین اولیٰ است چنانچہ بزرگی فرماید:

ابیات:

گر دولت و بخت یار بودے مارا — در مسکن خود قرار بودے مارا
گر بخت بدرمان برما نزدے — در شہر کسان چہ کار بودے مارا

واحدیت چند معارض یگدیگر اند ہم محمود بر ذات خلاصہ موجودات اند باسامی مختلف باز از مقام جبروت بعالم ملکوت روئے آوردہ باز بفیض اقدس از ملکوت بہ ناسوت تنزل فرمودہ و ہر عالمے بحکمت باہرہ خویش انتظام دادہ و ہر یک را بجائے نشاندو آخر این چہار عالم یک وجود است کہ لاھوت شجر است و جبروت شاخ وے و ملکوت برگ و ناسوت مانند بار است و در آن تخم است و آن تخم انسان، انسان کامل است کہ ہمہ درخت در و موجود است۔ پس این چہار عالم در انسان مُوَدَّع است و بیرون از وے چیزے نیست۔ چنانچہ مولانائے فرماید لاہوت بیخ است اے پسر جبروت شاخ وے نگر ملکوت برگ آن شجر ناسوت جملہ ہمہ طریق حق سبحانہٗ تعالیٰ ہر چہار عالم را بجا جمیعت بادو معتدل گردانید تا ہر عالمے در مقام خود بیچ ازین چہار عالم از مقام خود تجاوز کردہ نتواند و بجائے خود را آگاہ باشد پس آنگاہ نمونہ عالم گیری۔ پس عالم صغریٰ عبارت از انسان کامل است پیدا آوردہ و ہر چہار عالم در و جاداد بدین ہر دو عالم صغریٰ و کبریٰ معین است و بیک طریق بلا تفاوت باشد۔

مالشکر بودہ ام باز ہم آنجا برویم منزل ما لدّ نالیست

چنانچہ وحی تجلی اول از حق تعالیٰ بہ اُمّ الکتاب پیدا آید و عبارت است از علمے خداوند جل وعلا و ایں عالم جبروت است واز آنجا چون تنزل کند در لوح محفوظ برآید کہ عالم ملکوت است چون در ملکوت آید جبرائیل علیہ السلام مشعر گردد واز اینجا بر گیرد و بحضرت رسالت صلی اللہ علیہ وآلہ وسلم برساند۔ پس حضرت رسالت بر خلق املا کند و ایں عالم ناسوت

است۔ آنچہ بیان کردہ آمد وحی جلی بود وہم چنین در عالم صغریٰ کہ انسان کامل است ومظہر ربوبیت است بہ پنجم درجہ بدہن میرسد۔ اول چون خواہد کہ انسان کامل ومنتہی واصل از حضرت عالم الغیوب چیزے بگیرد تا موجب علم گردد این را عِلم مِن لَّدُنِّی الہام ووحی خفی نیز گویند از آن محلِ خفی کہ عبارت از لاہوت است نزول بستر کند چوں ستر دریابد آنگاہ روح را مشعر گرداند وروح با قلب یعنی دل حقیقی با نفس گوید ونفس املا بکند برزبان بیان این اَلْخِدِالْهَام این جا مقصود نبود ولیکن از جہت آن گفتہ شد۔

چون منتہی واصل بحکم اَلنِّهَايَةُ الرُّجُوْعُ اِلَى الْبِدَايَتِ باز مقام لاہوت برسد واین ہر چہار منزل را یکجا گرداند و بمنزل اطلاق برساند وآن ذات عالم لاہوت است نہایت بستر ملکوت تا منتہی واصل وانسان کامل نگردد وبمتابعت حضرت رسالت علیہ السلام بکمال نرسیدہ باشد ونہایت این کار در نیافتہ وَ اِنَّمَا قَالَ الْاِنْسَانُ كَامِلٌ ظَاهِرُهُ خَلْقٌ وَ بَاطِنُهُ حَقٌّ لِاَنَّ لَا هَوِيَّتُهُ اَلْمُتَعَيِّنَهْ فِیْ عَالَمِ الْغَيْبِ بِصُوْرَتِ الرُّوْحِ بَاطِنًا تَدْبِيْرَ الصُّوْرَتِ الظَّاهِرِ وَ تَنَزُّلَاتٍ بِخَمْسِ دَرَجَةً اِلٰى عَالَمِ الشَّهَادَتِ وَ سُمِّیَ ذٰلِكَ حَضَرَتِ الْخَمْسِ اَوَّلُهَا تَجَلِّیَ الذَّاتِ فِیْ ضَوْءِ الْاَعْيَانِ الثَّابِتِ الْغَيْرِ الْمَعْجُوْلَةِ وَ هُوَ عَالَمُ الْمَعَانِیْ الثَّانِيْهَا النُّزُوْلَ مِنْ عَالَمِ الْمَعَانِیْ اِلَى الْمُتَعَيِّنَا رُوْحَانِيَّةً وَ ثَالِثُهَا النُّزُوْلَ مِنْ عَالَمِ الْمَعَانِیْ اِلَى الرُّوْحَانِيَّةِ الْحَيَوَانِيَّةِ وَهِیَ عَالَمُ النُّفُوْسَ النَّاطِقَةِ اَلرَّابِعُهَا اَلثَّانِيَةَ اَلْمُتَجَسِّدَةِ الْمُتَشَكِّلَةِ لَمَثَلَتْ مِنْ غَيْرِ مَادَّةٍ وَ هِیَ عَالَمُ الْمِثَالِ وَالْخَامِسُهَا عَالَمُ الْاَجْسَامِ وَالْمَادِيَّتَهُ وَ هُوَ عَالَمُ الْحُسْنِ وَ عَالَمُ الشَّهَادَةِ اِعْلَمْ اَنَّ الرُّوْبِيَّةَ وَالسَّمَآءَ وَالشُّهُوْدَ مِنَ الْعَبْدِ الْمُصَلِّیْ لِلْحَقِّ فَلَا يَكُوْنَ بِقُوَّةِ الْاِيْمَانِ وَالْيَقِيْنِ مِنْ بِمُشَابِهَتِ الْاِدْرَاكِ الْبَصَرِ وَالسَّمْعَ اَعْيُنِیْ فِی الْقُوَّتِ الظُّؤَاتِ وَالْمُشَاهِدَاتِ وَ قَدْ يَكُوْنَ بِبَصَرِ الْقَلْبِ اَیْ نُوْرٌ بَصِيْرَةٌ وَ تَوَهُّمٌ اَعْيُنِیْ بِنُوْرِ تَجَلِّیَ الصِّفَاتِ الْاُلُوْهِيَّهِ الْقَلْبِ حَتّٰى صَارَ الْعِلْمُ عَيَانًا وَ قَدْ يَكُوْنَ بِالرُّؤْيَتِهِ الْبَصَرِيْهِ فَمُثِّلَ لَهُ الْحَقُّ مُتَجَلِّيًا مَشْهُوْدًا لَهُ فَاَيْنَمَا الصَّلٰوةَ بَيْنِيْهِ وَ بَيْنَ الْعَبْدِهِ وَ قَدْ جَمَعَ اللّٰهُ هٰذِهِ كُلِّهَا الْعِبَادَةِ الْكَامِلَ الْاُوْحٰدِی وَ قَدْ يُخَصِّصُ كُلُّ وَاحِدَ مَعَهَا بِوَاحِدٍ مِنْهُمْ اَللّٰهُمَّ اجْعَلْنَا مِنَ الْجَامِعِيْنَ.

اے جان عزیز ابرار عربیہ مذکورہ آن بود تا ترا معلوم گردد چون منتہی واصل بکمال رسد بصر وے بصیرت شود پس بزیر موئے را چشم وگوش گردد بدین اعضاء ہر یک بہ بیند وبشنود وَهٰذَا يَحْمِلُ الْكَمَالِ وَ نِهَايَةِ الْوَصَّلِ تَبَدَّلَ بِنُوْرٍ مَحْضٍ بِعَنَايَتِ الْخَاصِ اے جان عزیز دل منتہی کامل فراخ تر است از رحمت خداوند جل وعلا زیرا آنکہ تجلی حق در دل میگنجد اما در رحمت نمیگنجد اگر رحمت وسعت داد کہ رَحْمَتِیْ وَسِعَتْ كُلَّ شَيْءٍ بمشابہ دل انسان کامل کہ مَا وَسِعَنِیْ اَرْضِیْ وَلَا سَمَائِیْ وَ لٰكِنْ وَسِعَنِیْ فِیْ قَلْبِ عَبْدِیَ الْمُؤْمِنِ ورحمت حق میشود از عرش رحمت وعرش

رحمٰن بمقابلہ دل محسوس نیست کہ وَلَوْ اَنَّ الْعَرْشَ وَمَا حَوْلَهٗ مِائَةَ اَلْفِ مَرَّةٍ فِیْ زَوَایَةٍ مِنْ زَوَایَا قَلْبِ الْعَارِفُ مَا حَصَلَ لَهٗ عَقَدَ خواجہ جنید بغدادیؒ می فرماید اَنَّ الْمُحْدَثُ اِذَا اَقْرَنَ بِالْقَدِیْمِ لَمْ یَبْقَ لَهٗ اَثَرٌ ضرورت بمقابلہ قدیم محدث را ہیچ اثرے نماند احساس از کجا آید۔ وتجلی حق بمثابہ حق نگینہ انگشتری است و دل بمثابہ فص انگشتری است پس نگینہ بمقدار وسعت فص باید ہم چنین در دل تجلی حق می تابد تمام دل را میگیرد مجال غیر آنجائے نمی گزرد وکلیہ جملہ خود قابض میگردد وبحکم اِنَّ الْمُلُوْكَ اِذَا دَخَلُوْا قَرْیَةً اَفْسَدُوْهَا وَجَعَلُوْٓا اَعِزَّةَ اَهْلِهَآ اَذِلَّةً ج جا گیر دو بموجب وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ہمہ دل بتجلی حق متولی گردد وتقید دران دل نماند حق مطلق کہ وَكَانَ اللّٰهُ بِكُلِّ شَیْءٍ مُّحِیْطًا نماند در دل حق مطلق احاطہ پذیرد وبجمیع حَسِیْبِهٖ وَخَیَالِیْهِ وَهَمِیْشَیْهِ وَعَقَلَیْهِ وَظَنِّیْهِ وَعِلْمِیْهِ دل او محیط شود باعث اَنَا عِنْدَ ظَنِّ عَبْدِیْ فَلْیَظُنُّ مَا شَآءَ فِیْ یَمَنْ شَآءَ ظَاهِرًا وَّبَاطِنًا صورت ومعنی ہمہ را در گیرد وعَیْنَ الْكُلِّ شود وبمقام اطلاق یابد ونعت حدوث وتعین او برخیزد وبہ بقاء حق متعین اعیانہ ثابتہ شود وجمیع تعینات مستہلک ومفقود گردد فَقَدْ یَسْمَعُ الْقَلْبُ بِدَاتِهٖ فَاِنَّ اللّٰهَ تَعَالٰی یَقُوْلُ وَسِعَ رَبِّیْ كُلَّ شَیْءٍ عِلْمًا فَاِنَّهٗ قَدْ ثَبَتَ اَنَّ الْقَلْبَ وَسِعَ لِلْحَقِّ وَلَا نَنْسٰی عَلٰی هٰذَا الْمَقَامَ شِعْرًا

شعراً:

یَا خَالِقُ الْاَشْیَاءِ فِیْ نَفْسِهٖ — اَنْتَ لَمَّا تَخَلَّقَ جَامِعُ
تَخَلَّقَ مَا لَا یَنْتَهِیْ — كَوْنِهٖ فِیْكَ فَاَنْتَ ضَیِّقُ الْوَاسِعُ
لَوْ اَنَّ مَا قَدْ خَلَقَ اللّٰهُ — بِقَلْبِیْ فَجَرَهُ السَّاطِعُ
وَمَنْ وَسِعَ الْحَقَّ فَمَا ضَاقَ عِنْدَ خَلْقٍ — فَكَیْفَ الْاَمْرُ یَا سَامِعُ

اے جان عزیز دل منتہی منزہ از تعین وتقیدات واقامت او در قبائے حضرت عزّہ است کہ اِنَّ اَوْلِیَآئِیْ تَحْتَ قُبَایِ لَا یَعْرِفُهُمْ غَیْرِیْ مرج بحر غیب وشہادت است مَرَجَ الْبَحْرَیْنِ یَلْتَقِیٰنِ تجلی بتقید واطلاق ملک آں پیوستہ اما ایں دل را ہمتی است کہ اگر بساغر در یا ہزار در ہزار بادہ کشد ہنوز ہمت بر بادہ دگر بود وسعت ایں دل بمثابہ آنست کہ در عالم نگنجد بلکہ عرش وآنچہ محیط است و در زاویہ من زاویہ دل ناپدید است۔ اے جان عزیز چون سرا پردہ پردانیت خیمہ در وجدانیت زند و بارگاہ سلطنت خود آنجا سازد ہمہ حکم خداوندی وعتاب سرمدی آنجا ظہور یابد وکل صفات جاری گردد فَاِذَا قَبَضَ اَخْفٰی مَا یَرَاهُ وَاِذَا بَسَطَ عَادَا مَا اَخْفٰی ورود یابد وسلطنت مطلق را بفنا عدن رسانند۔

بیت:

بینی کہ حسن در عالم نمیگنجد عجب دارم — کہ دائم در دل تنگم چگونہ خانمان سازد

اے جان عزیز چون بایزیدؒ وسعت واطلاق دل خود معائینہ کرد سُبْحَانِیْ مَا اَعْظَمَ شَانِیْ و لَیْسَ فِیْ جُبَّتِیْ سِوَی اللّٰہ گفتن بنیاد نہاد و دیگری هَلْ فِی الدَّارَیْنِ غَیْرِیْ. بزبان صیاد نہجو صید ہمو را نداھو ساقی وے وحریف بنمایدھو۔ حکیم کوزہ از آئینہ ساختہ و پُر آب کردہ چون برو آفتاب بتافت کوزہ را عین آں یافت لَیْسَ فِی الدَّارَیْنِ ویار گفتن گرفت رباعی:

ہر بوئے کہ از مشک و قرنفل ببوئی — از سایۂ آن زلف چون سنبل شنوئی
چوں نغمۂ بلبل زنے گل شنوی — ہمہ گل گوید کہ چہ بلبل شنوی

اے عزیز جان محبوب را از راہ اتحاد گم چون در خانہ محب قدم نہند آن خانہ بہ ذی جمال وزیبا و زیر اسمائے لطافت خود منور گرداند و صاحب خانہ را بکسوت خود لباسے بخشد خویشتن را بخلعت محی جلوہ دہد بہ شمائے خویش او را بیآرائد و زینت بدو بخشد کہ لائق صحبت و ہم نشین محبوب گردد و دوئی از میان بردارد و عین محب یافت ضرورت اَنَا اَنْتَ اینجا مشوش آید و تو و من متوحش نماند

بیت:

اے دوست ترا بہر مکان محسبتم — ہر دم حیرت ز این و آن محسبتم
دیدم بتو خویش را تو خود من بودے — خجل زدہ ایم کہ ترا نشان محسبتم

اے جان عزیز اینجا عین الیقین مشوش گردد و بحق الیقین پیوندد و عین الیقین وجود غیر و من حائلست کہ وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ ○ اَیْ اَلْمُشَاهِدَةُ مُشَاهِدٌ بَابِ مُفَاعِلَه است و آن متقاضی مشارکت است و بعضی گویند اَلْيَقِيْنُ هُوَ اللّٰهُ درین مقام اوئے و منی و مائی محو گردد و اَنَا وَهُوَ او افتد

بیت:

دریں راہ گر بترک خود بگوئی — یقین کردہ نزد از توئی

اے جان عزیز رخسارہ اِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ بے زلف و خال فقر محمدی صلی اللہ علیہ وآلہ وسلم اَلْفَقْرُ سَوَادُ الْوَجْهِ فِی الدَّارَیْنِ زیب و زینت ندارد و چہرہ ربوبیت و جمال الوہیت بے نقطہ خال عبودیت و بے سیاہی زلف بشریت و مظہریت ہرگز نیکو تر و جمیل تر نمایدو ربوبیت و عبودیت چشم الوہیت بر ربوبیت بغیر العبودیت محال لِاَنَّ الْعَبْوْدِيَّتِ سِرُّ الرَّبُوْبِيَّتِ لَوْ ظَهَرَ سِرُّ اَلْبَطَلَاتِ الرَّبُوْبِيَّتِ پس ربوبیت غیر عبودیت ظہور نیابد ربوبیت لازم آید و تقید اصل روئے نمایدو حیرت خالص کہ وجود بحت مطلق ہرگز روئے نمایدزیرا آنچہ بحت ذات مطلق بے مظہر اصل پیدائے ندارد و بغیر عبودیت اَلْوَرَيَّتَ الشَّيْطَانِ ہرگز نیاید و بدون مظاہر ذات بحت مطلق در ادراک کس در نیاید و کس روئے نمایند۔ اما چون عبودیت و ربوبیت با یکدیگر بحکم عاشقی و معشوقی پیدا آید وَبِيَاعَفَةٌ طَالِبِيْ مَطْلُوْبِيْ درآید بموجب ناظری منظوری روئے نماید بوصف محبی و محبوبی برآید لذت بسیار و شوق بیشمار و حسن

پائیدار پدید آید روز بروز عشق محبت فیض گیرد و بکمال محبت حق لطافت پیدا آید و ہر دم و ہر ساعت علو و ترقی روی نماید تا آنکہ روئے مغفور گردد و تقیید بر خیزد و اطلاق محض پیش آید۔ آنگاہ خود را بخود بیند و خود را خود داند و وجود غیر درمیان نماند کہ مَا رَأَیْتُ اللّٰہُ اِلَّا اللّٰہ وَ مَا عَرَفَ اللّٰہُ اِلَّا اللّٰہ در اینجا کمال حیرت بجہت و اطلاق محض بر سد و خود را و جمیع مظاہر را عین حق یابد و عین حق داند و عین حق بیند و خود ی با خود گوید:

روزی ستودم دانستم باتو غنودم و نہ میدانستم
ظن بردہ بود بخود کہ من بودم من جملہ تو بودم نمیدانستم

اے جان عزیز انسان کامل ادراک دارد کہ ظاہر جوارح و قوئ بشری کہ عبارت از خلق است کہ محافظ و قایہ و ساتر ہویت اسماء حسن و احکام او ہمہ در روحانیت ہمین را قرب فرائض و قرب نوافل گویند و ہویت حق است و سریان است در جمیع عالم وَجَعَلْنَا مِنَ الْمَآءِ کُلَّ شَیْءٍ حَیٍّ عبارت ازیں است ولیکن باعتبار ایقاع تفاوت پدیدمی آید مَشْهُوْدٌ فِی الْخَلْقِ مُتَوَهَّمٌ فَالْخَلْقُ مَفْضُوْلٌ وَالْحَقُّ مَحْسُوْسٌ مَشْهُوْدٌ فِیْ عِنْدَ اَهْلِ الشُّهُوْدِ وَالْوُجُوْدِ وَ مَا عَدَا هٰذَیْنِ الصِّفَتَیْنِ فِی الْحَقِّ مَعْقُوْلٌ وَالْخَلْقُ مَشْهُوْدٌ پس طائفہ اول بمنزلہ الماء عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُہٗ وطائفہ ثانی بمنزلہ الماء مِلْحٌ اُجَاجٌ ط

پس دو اعتبار است گاہے باطن را و قایہ ظاہر میدارد و گاہے ظاہر را و قایہ باطن می شمارد و گاہے این باطن و اخلاء ظاہری شمارد و گاہی ظاہر را غزاء باطن می آشکارد و عدم ظہور اسماء و صفات را کرب مینواند این ہمہ محمول بنیاد و اعتبار است۔ چنانچہ حکم خواہد کہ مقامے بنا کند کہ ظہور نکردہ است در دل وے تدبر و تفکر استحکام و نزول بناء وے مقیم است۔ ضرورت این را کرب گویند اگرچہ حقیقت کرب نیست امامشیت و ارادت تا آنکہ بظہور نیامدہ است و حکمت بیرون نہ دادہ است نام نہ خواہ مشیت نہ خواہ کرب۔ درحقیقت ہیچ معنی تفاوت و لفظ اند و دیگر شیخ محی الدین ابن عربی قدس اللہ روحہ آوردہ است آنرا کہ ابتدا تا انتہا محمول ہم برین معنی است اما و لفظی این آرد و قریب الفہم از عالم بشریت چنانچہ غزاء و قایہ و غیر ذلک اما غزا و قایہ چنانچہ در عالم بشر بشریعت است امامراد ایں است و جمیع الالفاظ شیخ مذکور کہ برین طریق واقع است محمولاً بر معانی است کہ ملائم عالم الطاف نیست چون بدان معنی و فہم کنی ہیچ ذرہ خلق فلق در دل نماند چنانچہ در مناجات شیخ بایزید قدس اللہ روحہ فرمودہ ''خداوندا! ملک من عظیم تر و شریف تر از ملک تست''، فرمان شد ''این سخن را استفسار کن''، گفت ''خداوندا ملک من ذات تو و ملک تو ذات من و جمیع عالم پس لامحال ذات تو بزرگ تر و شریف تر از ذات من و جمیع عالم باشد''۔ چنانچہ ظاہر این الفاظ نیک و با ادب نمی نماید اما معنی این چہ خوش و خوب میگوید۔ اے جان عزیز چوں بایزید شامل ظاہر و باطن گردد و مدرک عوالم و ہم شود تجلیات مختلف بے نہایت را در یابد و معائنہ و ادراک کردن تو اند و جود شریعت از مفقود گردد و ظاہر و باطن یک رنگ شود و ہمہ اعضاء عین نور گردد۔

كَمَا يُقَالُ فِيْ حَقِّ اِدْرِيْسَ عَلَيْهِ السَّلَامُ لِاَنَّ الْقُدْسِيَ اِذَا اَغْلَبَ الْاَوْهَامِ عَلَيْهِ سَقَطَتْ وَ حَازَّةً قُوَاهُ مِنْوَاةً عَقْلِيَّةً لِاَنَّ الْغَالِبَ عَلَيْهِ صِفَاتِ الرُّوْحَانِيَّةِ وَ قَهَرَ النَّفْسَ نِيَّتِ الْقُوِيَّةِ وَالطَّبِعِيَّةِ وَالْبَدَنِيَّةِ حَتّٰى صَارَ رُوْحًا مُجَرَّدًا كَالْمَلَائِكَةِ۔

در ینجا معرفت تجلی کامل گردد واوہام مدرک وشامل عالم ارواح شود درغیبۃ ونہ تشبیہ شہودی کشفی در یابد ودر ہمہ اشیاء سریان حق بیند و داند۔ اے جان عزیز برطریق اطلاق حق را دیدن و دریافتن وفہم کردن در سرابی بتنزیہہ وتشبیہہ تصور کہ آن نمونہ اِنَّ الْاِنْسَانَ كَامِلٌ است بحکم بِاَلْوَهْمِ اِنَّ النَّجْوَا عَنِ الصُّوْرَةِ لَهٗ ذَاتِيَةٍ بینائی اورا فروگیرد بہر دوطریق معرفت حاصل کند وبدانکہ حق تعالیٰ مؤثرہ است ومؤثر فیہ است عقلے کہ سلیم است ویا صاحب تجلی المعنی است یا مومن موحد است اول چارہ نیست کہ از سلطان وہم قوی است مدرک تجلیات کل وجزوی عالم ارواح ومجردات۔ اے جان عزیز چون آئینہ ظاہر وباطن مصفیٰ وبے کدورت شود بزنگار قلبی وظلمت برود آئینہ چنان صاف وبے کدورت شود کہ جمیع عوالم لطیف وکثیف در ومنقش گردد وبواسطہ اوہام کامل در وپیدا آید وغناء مطلق اِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ بسوئے خویش کشد وجمیع صفات بشری از وے کند وبہ بقا سرمدی كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ اورا نقد گردد وہمہ موجودات را بمقام اطلاق یابد وذرّہ اذوات وجود بود کون موجود نماند وبہر چیز حق مطلق بتابد وفنا وجود موجودات وبقا وجود قبض کند۔

اے جان عزیز اوہام چون کامل گردد وتصرف او بر ہمہ عالم شامل آید وہمہ از پنج تصرف از تصرفات عالم ملکوت و جبروت باز نہ ایستد وہر چہ در اوہام منتہی واصل قرار گیرد وبحصول آنجا آمد ہمان زمان غرض حاصل آید وجمیع ملائک و ارواح جن وانس ودیو در تحت تصرف او آئند ودر ہر کاری وغرض کہ فرماید اجابت کند وہمیشہ در تحت رضا اوقات آرند و بمقابلہ اوہام کاملہ وجمیع روحانیان یک ذرہ نماید وعرش وکرسی ولوح وقلم وجمیع افلاک بیند وسعت وفراخی دل ونقطہ پیدا آید وسیر او از ہمہ سیر با پیشتر وپیشتر بماند اما سالک چون درین مقام رسد تصرف او ناقص آید وپنج جبر وہمت نیالاید معجزہ وکرامات اینجائے خسے شود وباوجود تصرف تصرف خود را قاصد شارد چنانچہ حضرت رسالت علیہ السلام باعتبار کمال معرفت تصرف داشت وتائیدہ آخر محی الدین قدس اللہ روحہٗ كُلَّمَا عَمَلْتُ وَمَعْرِفَتُ نَقَصُ تَصَرُّ اینجائے بہ دو وجہ تصرف عارف کامل ناقص آید یکے آنکہ چون معرفت کمال او را حاصل گشت عبودیت کمال حاصل آید پس بندہ را چہ قدرت ومجال در ملک ومملکت پیش صاحب کمال چیزے تصرف تواند کردن حاشا وکلا کس عبودیت کمال فہم کردہ باشد ومرقوم در ملک مولیٰ تصرف کند پس عجب بود بندہ را چہ مجال کہ در ملک صاحب خود تصرف بکند عجب پس ضرورت ہر چند کہ معرفت جلو باشد تصرف ناقص آید ونظر بر خود نماند غم وشادی نزد او برابر بود چنانچہ مولائے رومیؒ راست گفت

بیت:

اگر سلطان ما را بندہ باشی ہمہ گریند تو در خندہ باشی

دوم آنکہ معرفت حاصل آید توحید کمال مطلق روئے نماید وجود غیر ونام غیر دردل وے نماند متصرف مصرف تصرف نزد او یکی گردد

پس دوطریق تصرف عارف کامل ناقص آید ودر توحید کمال چنان مستغرق بود کہ از ہیچ چیز شعور نماند

تا بہ دانی کہ از لطافت خویش ہمہ در بند زلف خویش

ودریں مقام اطلاق وفردانیت چنان بتابد کہ نقد وبکثیر اصل نماند بحکم كُلُّ مَنْ عَلَيْهَا فَانٍ ۚ ہمہ موجودات معدوم ومفقود بماند بموجب وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۚ ذات درگیرد وہر جائے وہر جانب ودر ہر چیزے حقیقت خود برآید وتو ہم وجود غیر نگذارد وحقیقت باخویش برین عبارت گویند

گفتم کہ اگر اے تو برین زیبائی گفتا کہ خود را خود منم یکتائی

ہم عشق و ہم عاشق و ہم معشوق ہم آئینہ و ہم جمال و ہم زیبائی

سالک منتہی اینجا برسید انتقال باید اِنَّ اَوْلِيَآءَ اللّٰهِ لَا يَمُوْتُوْنَ بَلْ يَنْتَقِلُوْنَ مِنَ الدَّارِ اِلَى الدَّارِ ودرو محقق گردد بعد انتقال دائم ترقی شود وہیچ ساعتی از سیر وروش نیز باز نہ استد ساعت بساعت تا ابد الاباد در علو ترقی برد

كَمَا قَالَ قَائِلُ طَابِقَتْ اَنَّ الْوُجُوْدَ مِنْ حَيْثُ هُوَ وُجُوْدٌ وَاجِبٌ بِذَاتِهٖ وَ كُلَّمَا وَجَبَ فَلَا يَقْبَلُ الْعَدَمَ اَبَدًا فَهُوَ مَعَ الْاَنَاتِ يَتَجَدَّدُ وَ يَتَرَقّٰى وَكُلَّ شَيْئٍ فِي التَّرَقّٰى مَعَ الْاَنَاتِ يَكُوْنُ دَائِمُ الْقَبُوْلِ التَّجَلِّيَاتِ الْاِلٰهِيَّةِ الْوُجُوْدِيَّةِ اَبَدَ الْاٰبَادِ بِكُلِّ تَجَلِّيَاتِ الْاٰخِرِ وَقَدْ يَشْعُرُ بِذٰلِكَ الْاِحْتِجَابِ وَ لٰكِنْ اِذَا لَطَافَتُ الْحِجَابِ رُفِعَتْ.

اے جان عزیز چون منتہی واصل بکمال معرفت رسیدہ بحکم يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ قالب رنگ دل یابد وبکسوت روح شود۔ چون ازین جہان انتقال پیش آید از سیر وترقی ہیچ ساعتی باز نماند چنانچہ بالا گذشتہ۔ شیخ محی الدین قدس اللہ روحہٗ درعبارت مکیہ آوردہ است کہ درین مسئلہ خواجہ بایزید بسطامیؒ وخواجہ معروف کرخیؒ وخواجہ جنید بغدادیؒ وجز ایشان منکر بودہ اند در مجلس شریف شان در آمدم وہر یکی را سیر بدادیم ونمودیم ومعلوم کنانیدہ ایم کہ بعد مردن ترقی سیر است مر اولیاء اللہ کمال را ولیکن باعتبار لطافت ورقت روح معلوم نمی کند ایشان ہم رجوع بقول من گردانند وقبول فرمودند وبرین مقرر شدند ودر یافتند۔

اے جان عزیز بشہود وتجلی برائے چند معنی آمدہ است یکی بمعنی حضور است دوم بمعنی روئیت وروئیت نیز برائے چند معنی آمدہ است یکی بہ بصائر مر معروف را ودیگر دیدن بہ تجلی خیالی وتمثل مثالی در حضرت خیال بصور ظاہر جسہ کہ آں را آرائے خواند یا حدیث

جَمِيْعُ الْبَصَائِرِ وَالْاَبْصَارِ اَمَّا الشُّهُوْدُ لِاَهْلِ الْوَلَايَةِ هٰهُنَا الشُّهُوْدُ فِي الْحَضْرَةِ الْخَيَالِيَةِ قَالَ عَلَيْهِ السَّلَامُ اَنْ تَعْبُدَ اللهَ كَاَنَّكَ تَرَاهُ قَالَ عَلَيْهِ السَّلَامُ وَ اللهُ تَعَالٰى فِيْ قَلْبِ الْمُصَلِّيْ فَاِذَا اَقْوٰى الْاِسْتِحْضَارِ الْخَيَالِيْ وَ غَلَبَ الْحَالِ صَارَ مَشْهُوْدُ الْخَيَالِيْ مَشْهُوْدٌ بِالْبَصْرَةِ فَاِذَا صَارَ اَقْوٰى وَاَكْمَلَ كَانَ مَشْهُوْدٌ بِحَدِّ الْبَصَرِ وَالْبَصَارَتِ وَفِي النِّهَايَةِ مَقَامَ الْوَلَايَةِ وَهُوَ شُهُوْدِ الْحَقِّ ذَاتِهٖ بِذَاتِيَةٍ فَيَكُوْنُ الشَّاهِدُ عَيْنَ الْمَشْهُوْدِ اَمَّا الْمُؤْمِنُ الْمُتَعَقِّلُ الْشُهُوْدِ فَهُوَ يَطْلُبُ الشُّهُوْدِ اَوَّلًا مِّنْ طَرِيْقَةِ التَّخَيُّلِ وَالتَّمَثُّلِ ثُمَّ بِالرُّؤْيَةِ الْحَقِيْقَةِ حَتّٰى تَبْلُغَ مَقَامَ الْوَلَايَةِ فِي التَّوْحِيْدِ وَيَسْتَهْدِي الْهَدَايَةِ الرُّسُلِ بِاِتِّبَاعِهِمْ لِاَنَّ دَعْوَتُهُمْ اِلَى الْحَقِّ عَلٰى بَصِيْرَةٍ۔

اے جان عزیز چون منتہی واصل بکسوت روح ہوند وموت او بگردد واجزائے او متصرف نشود چون ازین عالم فانی انتقال کند اگر ملکوتی شدہ است مردن تسویہ کند مراورا مرگے مثالیہ بصورت جسد او متمثل غیر ایں مرکب سوار شود ودر ملاء اعلیٰ باروح قدس مخالطت اگر جبروتی گشتہ است وبمقام اطلاق رسیدہ است پس تقویہ کند۔ حق سبحانہ وتعالیٰ مر اورا شکل ہر یک روحانی نورانی بہشت نوری از انوار عالم بقاء غیر بتغیر مرکب ثانی میگردد از جنس داری کہ انتقال کردہ است بسوئے آن دار نیز باید بوجود اعتدال بموت آید۔

اَیْ مُتَفَرِّقُ اَجْزَاءَ فَاِذَا قَبَضَهٗ اِجْتَمَعَ اللهُ قُوَاهُ رُوْحَانِيَّةِ فَيُسْوِيْ لَهٗ مُرَكَّبًا مَثَالِيًا وَ صُوْرَةً جِسْدَانِيَّةٍ مُتَمَثِّلَهٗ غَيْرَ هٰذِهِ الْمُرَكَّبُ الَّذِيْ فَارَقَتْ فَاِنْ كَانَ مَنْ يَّفْتَحَ اللهُ تَعَالٰى اَبْوَابَ السَّمَآءِ خَلَصَهُ الْمَلَاءُ الْاَعْلٰى يَعْنِيْ اَلْاَرْوَاحُ الْمُقَدَّسُ وَ اِنْ قَدَرَ لَهُ التَّوَلّٰى اِلٰى اَنْ يَّفْتَحَ لَهٗ اَبْوَابَ السَّمَآءِ بِمِتَاحَ الْاَمْرِ فَيُسْوِى اللهُ لَهٗ هَيْكَلَ رُوْحَانِيُّ نُوْرَانِيُّ مُنَاسِبٌ اِلٰى هَيْئَةِ النَّائِبِ فِيْ دَارَ الْبَقَاءِ لِوُجُوْدِ الْمُعْتَدِلِ هُوَ الْمُقْتَضِيَ الْاِتِّصَالِ الدَّائِمِ فَلَا يَمُوْتُ اَبَدًا وَ لَا يَفْرُقُ اَجْزَاهُ كَمَا قَالَ اللهُ تَعَالٰى لَا يَذُوْقُوْنَ فِيْهَا الْمَوْتُ اِلَّا الْمَوْتَةَ الْاُوْلٰى وَ اِذَا تَحَقَّقَ الْقَوْلُ بِمَا ذَكَرْنَاهُ اِشْتَغَلَّ الْاَمْرِ اِلٰى اَنْ يَكُوْنَ عَقْلًا مُجَرَّدًا فِيْ غَيْرِ مَا دُوْنَ طَبْعِيَّةٍ فَيَعْلَمُ مِنْهُ وَ يَظْهَرُ بِهٰذَا الْحُكْمِ فِيْ صُوْرَةِ طَبْعِيَّةٍ عِلْمًا ذُوْقِيًا يَعْنِيْ لِسَالِكِ وَالْمُتَحَقِّقِ بِكَوْنِهٖ عَقْلًا مُجَرَّدًا عَنْ قُيُوْدِ الطَّبِعِيَّةِ تَحَقَّقَ جَيِّدٌ ذُوالْيَقِيْنِ وَالَّتِيْ كَانَتْ فِيْ عَالَمِ الْعَقْلِ هِيَ وُصُوْلٌ بِعِلْمِ الْاَسْفَلِ مِنْ ضَوْءِ الطَّبِعِيَّةِ فَيَعْلَمُ الْاَحْكَامِ الْمُخْتَلِفَةِ فِي الطَّبِعِيَّةِ هِيَ الْمَعَانِيْ فِي الْاَعْيَانِ وَالْحَقَائِقِ الْعَقْلِيَّةِ عِلْمِ ذَوْقِيٌ وَحَقِيْقَتِهَا وُجُوْدِ ذَاتِهٖ تَعَالٰى فِيْ جَمِيْعِ الْاَعْيَانِ وَالْمَعَانِيْ وَاَعْطٰى فِيْ عَالَمِ الْعُقُوْلِ عَقْلًا مُجَرَّدًا وَ فِيْ عَالَمِ نُفُوْسِ نَفْسًا فِيْ عَالَمِ الْحَيْوَانِ حَيْوَانٌ فِيْ عَالَمِ النَّبَاتِ نَبَاتٌ وَ فِي الْجَمَادِ جَمَادٌ وَفِي النَّارِ نَارٌ وَ فِي الرِّيْحِ رِيْحٌ۔

اے جان عزیز چون منتہی واصل بمقام بطائح میرسد موت وحیات یکی گردد وبہر شکلی وصورتی کہ خواہد شود وہر کجا کہ

خواہد رود بزبان واحد ہفت وہشت جائے حاضر شدہ تواند و باہمہ متکلم وانبساط کامل شد۔ ہر چہ خاطر وے بگذرد ہماں شود وہم او بمقام رسیدہ است متمثل شود وبجسد وے ومرکسوتے کہ خواہد شود۔ امّا مقصود اینست کہ معرفت خدائے عزّوجل وعلا چگونہ شود واین مقامات ومنزلات بر چہ چیز دست دہم درمحل مقام تاہر کہ درکار بندد وپیر کامل اورا سیر دہد این منازل رسیدہ تواند اما کسیکہ پیر کامل دست ندادو باو بام رسانیدن نتوانست ودل اوزندہ نگشت وروئے او عالم حق ندیدونہ دریافت وصحبت حق حاصل نکردہ وہمت مؤثرہ وہمہ سائیر ایں راہ قطع نگرفتہ و مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا انشدہ و باعمال ظاہر آلودہ ماند و بآرائش ظاہر مشغول گشتہ این چنین کسی راحق رسیدن محال است و ہر آنچہ گفتہ شدہ اورا دست ندہد ومؤثرہ نیابد ودریں راہ قدم نہد بر دیدہ، دوھرہ:

اعمال بکند قول بزرگ است از بزرگان دین ہر کہ عامل گردد

آنچہ مقصود این دوہرہ است بطریق خوب فہم کند درکار بندد وبمنزل برسد، دوھرہ ایں است

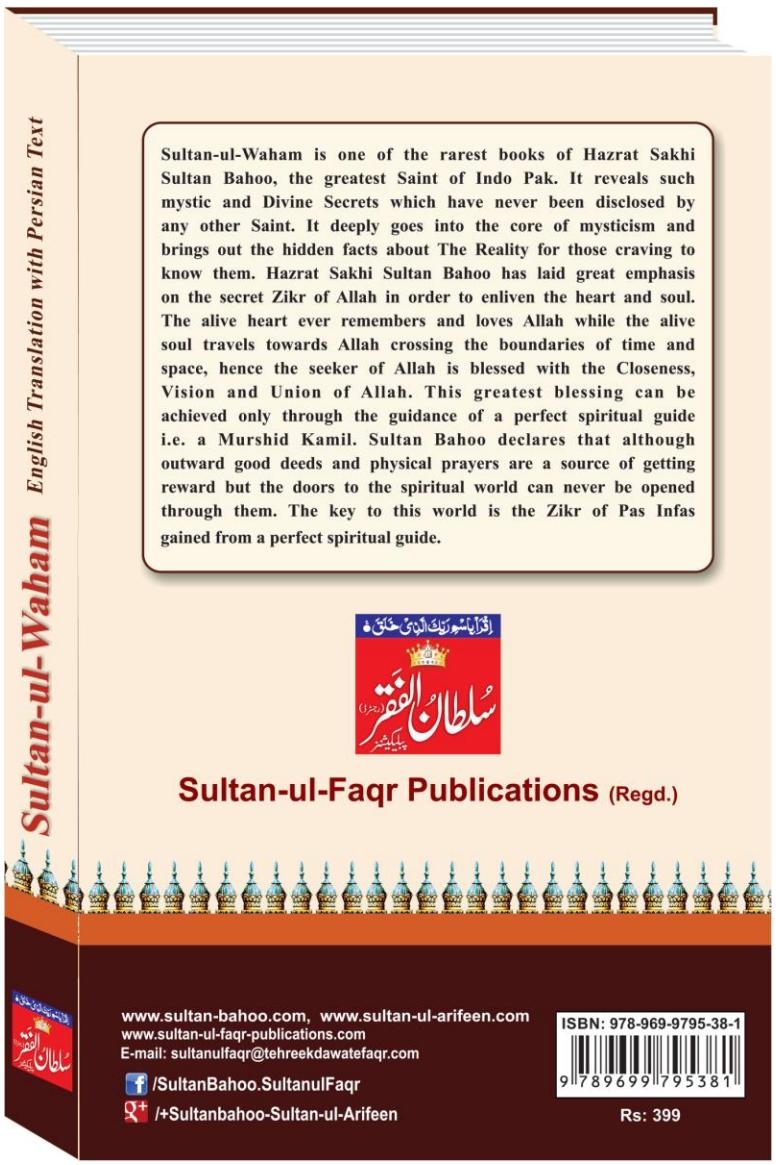
سوئے بخا کی تن روے جاکت حور کہ نگرہتی کالا تا نوئی

یعنی جوارح رادرسکون آرد وہیچ کار نیالاید تادل بیدار گردد وفتح حواس باطن بسبب بستن حواس ظاہر پیدا آید و بواسطہ اوقرار وآرام شود وسکون قالب دل ذکر یادگردد وبموجب اَوَ مَنْ كَانَ مَيْتًا فَاَحْيَيْنٰهُ دل بیادحق زندہ شود وبے تکلیف ذکر یادگردد وہیچ دمے وساعتے یادحق باز نہ ایستد چون دل زندہ شود وبیدار گردد وذکر خفی پاس انفاس اوراسلم آید وسیر ہمیں در دل او پیدا شود ودر دل بنیاد سلطنت پیدا آرد آنجا فتح قلب کہ رکنے عمل است سالک را روئے نماید وبحکم عِبَادَتَ الْفَقْرِ نَفْيِ الْخَوَاطِرُ شدہ دروے پیدا آید ودمے یعنی روح ہر عالم حق گیرد وعالم حق را دردل مشاہدہ کند ودریابد روئے قلبی اے درجان سالک پیش آید وَرُؤْيَتَ عَلَيْكَ الصَّلٰوةِ دَائِمُوْنَ حاصل آید و چوں دل بیدار گردد کہ اَلشَّيْطَانُ جَاثِمٌ عَلٰى قَلْبِ ابْنِ اٰدَمَ اِذَا ذَكَرَ اللّٰهَ خَنَسَ الشَّيْطَانِ اوراپیش آید و چوں سالک کمال حاصل کند ومشاہدہ حق درودائم بتابد بصفت مؤثرہ مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا موصوف گردد وانتقال اورا روئے نماید وموت دروے پیدا نیامد بیت:

جان بجاناں دہ و اگر نہ از تو بستاند اجل چون تو خواہی ہر دو عالم این یا آن نیکو

تمام سیر سلوک درین دوہرہ داخل است بنابر آں ضرورت آوردہ شدہ است اگر چہ ملائم این رسالہ نبود۔

وَاللّٰهُ اَعْلَمُ بِالصَّوَابِ وَاِلَيْهِ الْمَرْجِعُ وَالْمَاٰبِ بِعَوْنِ اللّٰهِ تَعَالٰى تَمَّتْ هٰذَا الْكِتَابُ وَاَدْخَلَ اللّٰهُ تَعَالٰى كَاتِبَ هٰذَا الْحُرُوْفِ بِجَمِيْعِ الْمُؤْمِنِيْنَ فِيْ جَنَّتِ الْاَبْوَابِ بِفَضْلِهٖ وَبِكَمَالِ كَرَمِهٖ بِلَا حِسَابٍ وَبِلَا عَذَابٍ اٰمِيْنَ يَا رَبَّ الْعَالَمِيْنَ بِحُرْمَتِ النَّبِيِّ الْكَرِيْمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَبِحُرْمَتِ كَلِمَةُ الطَّيِّبِ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ تو جنت عطا کُن نویسندہ را بِهٖ نَسْتَعِيْنُ.


Sultan-ul-Waham
English Translation with Persian Text
Sultan-ul-Waham is one of the rarest books of Hazrat Sakhi Sultan Bahoo, the greatest Saint of Indo Pak. It reveals such mystic and Divine Secrets which have never been disclosed by any other Saint. It deeply goes into the core of mysticism and brings out the hidden facts about The Reality for those craving to know them. Hazrat Sakhi Sultan Bahoo has laid great emphasis on the secret Zikr of Allah in order to enliven the heart and soul. The alive heart ever remembers and loves Allah while the alive soul travels towards Allah crossing the boundaries of time and space, hence the seeker of Allah is blessed with the Closeness, Vision and Union of Allah. This greatest blessing can be achieved only through the guidance of a perfect spiritual guide i.e. a Murshid Kamil. Sultan Bahoo declares that although outward good deeds and physical prayers are a source of getting reward but the doors to the spiritual world can never be opened through them. The key to this world is the Zikr of Pas Infas gained from a perfect spiritual guide.
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